

HISTORICAL MAGAZINE

OF THE
PROTESTANT EPISCOPAL CHURCH

CONTENTS

Editorial Notes

Two Journals of Alexander Jones of Rhode
Island, 1829 *With Notes by the Editor*

The Diocese of Olympia *Dr. Herbert H. Gowen*

Some Observations Regarding the Colonial Clergy
Edgar Legare Pennington

The Oriental Manuscripts of Bishop Horatio
Southgate *Kenneth Walter Cameron*

The Historical Value of The "Complete Letter
Writer" *Frank J. Klingberg*

Reviews

Historical Records Survey: Directory of Churches in New
Jersey

Inventory of the Church
Archives of Michigan

Editor's Quest. Memoir of Frederick Cook Morehouse

Washington and the Revolution, A Reappraisal

History of Christ Church, New Bern, N. C.

J. Pierpont Morgan; An Intimate Portrait

The Early History of Columbia College

Militant On Earth

Christ Church, Gary, Ind.

Pamphlets

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OF THE
PROTESTANT EPISCOPAL CHURCH

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No. 1

EDITORIAL NOTES

THIS issue ushers in the tenth year of the HISTORICAL MAGAZINE. Begun as a venture of faith, it has steadily grown not only in size, but also in interest, usefulness and importance. It may now be said to have won a permanent place in the life and thought of the American Church. Free from the slightest taint of ecclesiastical bias, its articles have covered our many-sided activities—Constitutional, Canonical, the General Conventions, Biography, Diocesan, Parochial and Missionary. University, College and other great libraries have been quick to recognize its permanent value as a source of that Church history which is playing a vital part in the general development of the United States.

We enter on our tenth year keenly conscious of the wealth of material at our disposal and with a twofold purpose: (1) to reduce the cost of the Magazine and thus enlarge the circle of its influence; (2) to enlarge its size, in order to make room for additional material. The only possible way to accomplish these purposes is a substantial increase in the number of subscribers. The editor and his associates—to whom he is deeply indebted—appeal to the present subscribers to enlist others. Many of the larger parishes have a lending library and a table for books and periodicals. The HISTORICAL MAGAZINE is the only publication officially sponsored by the General Convention, and, therefore, merits a place with other church publications. We make this appeal with the greater confidence because all work done on it—editorial, contributed articles and business management is done without any monetary compensation, and has been from the beginning.

E. C. C.

For our guidance in arranging for future contributions we have requested a few selected representatives of Seminaries, University pro-

fessors and Librarians to express their judgment on the Magazine. Their communications follow:

GENERAL THEOLOGICAL SEMINARY

In these days we are slowly but surely learning to think in terms of the whole Church. Words like "catholic" and the less familiar "ecumenical" are taking on new depth of meaning. This makes it all the more important that we should be awake to the full significance of our own particular tradition through which the life of the whole Church is mediated to us. Without this understanding of the local and particular the catholic and the universal become empty abstractions. The HISTORICAL MAGAZINE of the Protestant Episcopal Church, reminding us concretely of the continuity, the variousness and the richness of the life of our own communion, has, therefore, its very great value for those who are preparing for the sacred ministry and indeed for all who are praying and working for the unity of Christendom.

HUGHELL FOSBROKE, *Dean*.

Yale University Library
New Haven, Connecticut

Bernhard Knollenberg
Librarian

January 13, 1941.

The Reverend Dr. E. Clowes Chorley,
Garrison, New York.

Dear Dr. Chorley:

I am happy to have this occasion to tell you that, as a frequent reader of the HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH, I regard the magazine of first rate historical importance. I need only refer to the last (December, 1940) number for evidence in support of my opinion. The articles, *The New England Anglican Clergy in the American Revolution* and *The Scottish Episcopal Succession and the Validity of Bishop Seabury's Orders*, are both works of scholarship of much value to the historian as well as of interest to members of the church.

I might add that we have a complete file of the Magazine in our Library, and that we regard it of sufficient importance to keep the current numbers on the open shelves in our periodical reading room.

Sincerely yours,

BERNHARD KNOLLENBERG.

University of California.
Los Angeles, Cal.

Dear Dr. Stowe,

"My article came out in fine shape, but I am writing to praise the whole issue. Your article and the Mampoteng article are excellent examples of your contention that Church History is a part of all History and that no layman can ignore the story of the Churches in this country. For the student of Eighteenth Century these two articles are most valuable and in themselves justify a year's subscription by scholars and libraries."

FRANK J. KLINGBERG,
Professor of History.

Library
College of William and Mary
Founded in 1693
Williamsburg, Virginia

January 30, 1941.

Dr. E. Clowes Chorley,
Garrison, New York

Dear Dr. Chorley:

You should indeed feel very happy over the beginning of your tenth year of the HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH. You have all the pleasure of a successful accomplishment in the nine volumes. They have set a high standard of what a historical church periodical should be. The volumes are indispensable for any student of American history. Not enough attention has been paid heretofore to the study of the missionaries, the early ministers, and the early church of the different denominations in our first two hundred years. We find that your volumes are especially useful to us here because they touch on so many Virginians, and you have brought out in their biographies much that has never been published before.

May I compliment you upon the beginning of your tenth year and wish you substantial support and continued success.

Very sincerely,

E. G. SWEM, *Librarian.*

Henry E. Huntington Library and Art Gallery
San Marino, California

January 27, 1941

I regret that I cannot take the time to write as you request regarding the value of the HISTORICAL MAGAZINE OF THE PROTESTANT EPISCOPAL CHURCH to research workers and libraries such as this. I assure you, however, that we would not continue to subscribe to the Magazine were it not for the fact that it contains much of use in our collections, collections which are being added to with the simple idea of their value for historical research.

Very sincerely yours,

LESLIE E. BLISS, *Librarian.*

Seabury-Western Theological Seminary

I wish to give my testimony as to the value of the HISTORICAL MAGAZINE not only for the Church at large, but more particularly for the clergy and seminarians.

History is not only a record of the past to be valued for the inspiration and courage which it brings to the present-day workers. It also makes clear to us, if we will heed its lessons, the lines along which the Church can do its work most acceptably and successfully in the present and the future. Americans as a whole are too much given to thinking that they do not need lessons from the past. They feel that they are perfectly competent to manage their present and future on an extemporaneous basis. Frequently we have had to pay in a costly fashion for this attitude.

More than that, those who are called to exercise leadership in the Church's life should be very familiar with the details of her history. They should be able to point out to all concerned the part she has played in the development of the nation's life, as well as the distinct religious and moral values which her teaching and organized effort have contributed to humanity's spiritual growth. The HISTORICAL MAGAZINE helps greatly in this necessary task and deserves the gratitude and support of all churchmen.

F. A. McELWAIN,
President and Dean
Seabury-Western Theological Seminary.

We are happy to add this unsolicited testimonial from a distinguished scholar and presbyter of the Church of England, and author of "*Dr. Routh*", Oxford University Press, 1938.

Lower Hardres Rectory
Canterbury

18 December 1940

Dear Dr. Stowe

Mr. Lydekker has just sent me a copy of III 1934 HISTORICAL MAGAZINE. It is of great value and interest, and will be of great assistance if ever a second edition of *Dr. Routh* is called for.

I must say I am delighted with the HISTORICAL MAGAZINE apart from the Routh interest. It is a most valuable piece of work. I wish our Church would follow the example of your Church in this respect, and the Episcopal Church of Scotland too.

Yours sincerely,

R. D. MIDDLETON

TWO JOURNALS OF ALEXANDER JONES, ESQ., OF PROVIDENCE, RHODE ISLAND

1. TOUR TO NEW YORK VIA HARTFORD & NEW HAVEN, MAY, 1829.
2. JOURNAL TO NEW YORK & TO PHILADELPHIA TO ATTEND THE GEN.
CON. PROT. EP. CHURCH, AS A DELEGATE FROM THE
STATE OF RHODE ISLAND. 1829.

With Notes by the Editor

IN the first number of HISTORICAL MAGAZINE there was published "*The Journal of a Tour to Attend the Triennial Convention of the Episcopal Church of the U. S., 1832*".¹ The writer was one Alexander Jones, a lay deputy from the diocese of Rhode Island.²

There has recently come into the possession of the editor the manuscript of two journals by the same writer; the one of a journey to New York; the other to Philadelphia to attend the General Convention of 1829 as a lay deputy from the diocese of Rhode Island. They are of more than ordinary interest, especially in the estimate of some of the leading churchmen of more than a hundred years ago, and of the proceedings of another of the comparatively early General Conventions.

The spelling and punctuation here printed is as it appears in the original manuscript, though there may be some doubt as to the reproduction of the spelling of a proper name here and there.

1. JOURNAL OF A TOUR TO NEW YORK VIA HARTFORD AND NEW HAVEN, MAY, 1829.

"May 6th—Arose at 3—breakfasted at 4—left in the Stage for Hartford at 4½ & Prov^{es} at 5 A. M. Ellen & Emily in C^o the former goes to New Haven and N. Y. on a visit—the

¹Vol. I, p. 6-18.

²Alexander Jones, born at Mendon (now Milford), Mass., August 8, 1764, was the son of Joseph Jones, Jr., and his wife, Ruth (Nelson) Jones. He graduated from Brown University, Providence, R. I., in 1782. After teaching school and serving as a shipping clerk, in 1787 he went into business at Charleston, S. C., and on January 28, 1790, was married to Mary Farquhar. Returning to Providence in 1805 he became a dealer in cotton. He was a communicant of St. John's Church, the mother church of Providence, and for several years was treasurer of the diocese of Rhode Island. He died in Providence on March 19, 1840. His son, Alexander, entered the ministry, being ordered deacon by Bishop Griswold on September 6, 1822. For some years he was rector of St. Andrew's parish, Charleston, Jefferson County, Virginia, and later of the historic St. John's, Richmond, Va. He died February 15, 1874, at the age of seventy-eight.

³Providence, R. I.

latter to New Haven to be placed with Mrs Apthorp a year at School—Rev^d Mr Cutler⁴ & Lady & Mr. Guild of Newport of our party—pass^d thro Johnson to Situate 15 miles & breakfasted at Harvey Phillips—went on thro' Foster to Killingly, Brooklyn and Windham 43 miles where we dined—We took in a young man & two young ladies 5 miles from Windham—one of which is insane & going to the Asylum at Hartford—a pretty girl of 16—I threw out Tracts—We took in a lady at W & was rather crowded the weather being warm— We sang many hymns & the crazy lady joined in and sang well—pass^d on by Willimantic . . . thro Hampton . . . Manchester East Hampton to the City of Hartford where we arrived at 8½—much fatigued—my new Boots pinched me after my feet swelled with the heat— We put up at Morgan's a fine House everything clean and splendid—The City Hotel—retired at 9. Mr Hill the Baptist Minister was my room Mate—he preached the Election Sermon—The Streets were as still on Election Evening as if it was not a Holiday.

THURSDAY, 7th—Very pleasant & very warm—Did not rest very well—left off my flannel—Walked to the new Gothick C.⁵ & into it—it will be very superb—saw Mr Wheaton⁶ the Rector—afterwards we saw Rev^d Mr Barlow⁷ Ag^t E. Education Society—went to his house & saw his Lady we took a Hack & went to the Asylum for the Deaf & Dumb—saw I Parkhurst, Jr., & two young ladies examined— Went to Washington College⁸—into the Chapel, Library, Museum-Labratory for physical experiments into the Philosophy room & was at Bishop Brownells⁹ & and treated politely by him & lady—Saw a most beautiful plant in full bloom—Went to the retreat for Insane persons—saw several who appeared as well as others—It is a handsome building & beautiful Site—from whence the vessels and steamboats are seen passing up & down the beautiful Connecticut—This City is improving fast— The vegetation is more forward than in Prov^e— Cherries & some appletrees in blossom—they have not the cold Eastwinds that we have— Prayers in Mr Cutler's room this morning—with singing reading & exhortation. Rev. Mr Wheaton called at 2. We left H at about 3 P. M.—passed Weathersfield, Rockey Hill—Upper Houses, Middletown, Durham, Northford, N & E,

⁴Rev. Benjamin C. Culler, rector of Christ Church, Quincy, Mass. B. Jamaica Plain, Mass., February 6, 1798. Deacon Sept. 14, 1822; (Bp. Griswold); Priest, March 16, 1825 (Bp. Griswold). 1831-1833 City Missionary, New York City. 1833-1863 rector, St. Ann's Church, Brooklyn, N. Y. Died Feb. 10, 1863. (Cf. Gray. Memoir Rev. Benjamin C. Cutler. New York: A. D. F. Randolph. 1865.)

⁵Christ Church, Hartford, now the cathedral.

⁶Rev. Nathaniel S. Wheaton, rector of Christ Church, Hartford.

⁷Rev. William Barlow, agent and corresponding secretary of the Church Scholarship Society, Hartford.

⁸Now Trinity College.

⁹Thomas Church Brownell, president of Washington College. B. October 19, 1779, Westport, Mass. Consecrated 3rd Bishop of Connecticut, October 17, 1819. Died January 13, 1865.

Haven to New Haven—we arrived at 9 eve—much fatigued & rather crowded—towards night cooler wind S. E. We put up at the Tontine—a large establishment.

FRIDAY 8th—Morning cloudy then clear & fair—Had a Good nights rest—walked with the girls up by the Colleges & around the green—at X to Mrs Apthorp's up the Avenue—a very retired situation & a pleasant one near the Canal—Mrs A. rec'd the girls with affection, & invited Ellen to stay with her & us to tea—Made a pleasant call on Mrs McCracken—William Hoppin call'd on the girls—This City continues to improve—We call'd on Mrs Dennison—sister to Mr Wetmore—went to the shops &c—Drank tea at Mrs Apthorp's & spent the evening. It has been a pleasant day—not very warm—wind at E.

SATURDAY 9th—Clear & pleasant—Call'd up to see Ellen & Emily—p^d Mrs Apthorp \$50—gave Ellen & Emily 5 for pocket Money—Made a long call on Mrs Daggett & a very pleasant one—call'd on Rev^d Mr. Hawkes¹⁰—I found him a very high Churchman indeed, but talk'd like a spiritual & evangelical man—I all at once lame & foot sore from my Benskin Shoes, being too loose—the others & my boots being too tight cannot wear them—Call'd on Rev^d H. Croswell¹¹—had a pleasant interview—he was very friendly—was much pleased with his conversation—Call'd to see Ellen & Emily & to take leave—Emily cry'd a little—Call'd again on Mrs. McCracken—left N. Haven in the Hudson steamboat at 7 P. M.—very few passengers—very pleasant weather.

SUNDAY 10th—Cold, rainy & very unpleasant. We arrived foot Maiden Lane at 3¼ A. M. raining very hard—at 6 took a Hack & went up to Mr Woods 126 Houston Street none of the family up—found all well—Forenoon went with Mr W to Church at Howard House—a good sermon by Rev^d Mr Eastburn¹²—P. M. call'd on Frances & T. at Mrs Wilends 42 Franklin St where I dined—she has a pleasant situation & is in better health—Went to the Sunday Schools at St. George's & to Church—sat in Dr M's pew—took tea at Dr Milnor's¹³ in C^o with Mr Wilder, the Pres A. T. S.¹⁴ had

¹⁰Rev. Francis Lister Hawks, assistant minister Trinity Church, New Haven. B. Newbern, North Carolina, June 10, 1798. Graduated University North Carolina, 1815. Lawyer and member of the Legislature. Deacon, 1827 (Bp. Ravenscroft). Married Mrs. Oliva Hunt of Danbury, Connecticut. In later years was first historiographer of the Church and rector of St. Thomas', New York City. Declined election as missionary bishop of the Southwest, and of the dioceses of Mississippi and Rhode Island. Died, September 26, 1866.

¹¹Rev. Harry Croswell, rector Trinity Church, New Haven Ct.

¹²Rev. Manton Eastburn rector Church of the Ascension, New York City. B. February 9, 1801, Leeds, England. Graduated Columbia College, 1817, and General Theological Seminary, 1821. Deacon, May 16, 1822 (Bp. Hobart); Priest, November 13, 1825 (Bp. Hobart). Consecrated assistant bishop of Massachusetts, December 29, 1842. Died September 12, 1872.

¹³Rev. James Milnor, rector St. George's Church, New York City. B. June 20, 1773, Philadelphia. Quaker, lawyer, member of Congress. Married Eleanor Pawling (1799). Deacon, August 14, 1814 (White). Priest, August 27, 1815.

an interesting time—was introduced to Mr Wooley¹⁵, & at 4 went to Mariner's Church, Dr. Milnor preach'd a good sermon on St. Paul's shipwreck—a full Church & many seamen.

MONDAY 11th—Clear and pleasant forenoon afternoon and evening rainy—call'd to see Wm. Dabney—at Mr Woods office 29 Wall St he is doing some better in his business—call'd at T. & J. Swords¹⁶—P. M. and read the pamphlet of the Clerical Association¹⁷ & Bishop Hobart's answer—Evening went with Frances to the Anniversary of the American Seamen's Friends Society at the Church in Wall St. The first annual Report was very interesting but very long—Dr Matthews del'd a very long address, but not very interesting—he was followed by Mr. Batswin pretty good but too long, after which Mr. McIlvane¹⁸ del'd an Address which was very superior in matter & manner—it was a treat to hear it.

TUESDAY clear & pleasant—went to the prayer meeting at the Sessions Room of Dr Spring's Church¹⁹—but few

(White). Died, April 8, 1845. (Cf. Stone. *Memoir of the Life of James Milnor*, D. D. New York: American Tract Society. 1848.)

¹⁴American Tract Society.

¹⁵Brittain L. Wooley, vestryman, St. George's Church.

¹⁶T. & J. Swords were well known Church book-sellers in New York City, 127 Broadway.

¹⁷The Clerical Association consisted of a group of New York City clergy, its official title being: "The Protestant Episcopal Clerical Association of the City of New York". It had for its object "the promotion of the personal piety and the official usefulness of its members, by devotional exercises, and by conversation on missionary and such other religious subjects, as may conduce to mutual edification". Forms of prayer were printed for use at the opening and closing of the regular meetings. In 1829 Bishop Hobart issued and printed "A Pastoral Letter, Addressed to the Clergy and Laity of the Protestant Episcopal Church in the State of New York; on the Subject of an Association Styled the Protestant Episcopal Clerical Association of the City of New York". He expressed the opinion that "organized clerical associations for prayer, and spiritual conversations, and expounding of Scripture, have a strong tendency to become the theatres of spiritual vanity and ostentation, and of that peculiar and artificial language of religion which is significantly denoted by the term, cant; and than which there is not anything more offensive to the delicacy, simplicity, and purity of genuine piety". (pp. 7, 8.) He added: "As in these associations, excitement is the object, a more than ordinary glow of religious feeling, begin as they may, in chastened spiritual conversation, in a well ordered prescribed form of devotion, the excited fervour of some at least will soon require conversations more impassioned, and devotions more ardent. The heats of enthusiasm will soon inflame religious conversation; and ex tempore prayers stirring up the animal passions, displace the dull routine of prescribed formularies". (p. 8). He feared that such associations might be made "the powerful instruments of intrigue, and engines of party". (Cf. in addition to the above: "Brief Notice of An Account of the True Nature and Object of the Late P. Ep. Clerical Association". Account of the True Nature and Object of the Late P. Ep. Clerical Association Together with A Defense of the Association by Members of the Association." Owing to the objections of the bishop the organization was dissolved.)

¹⁸Rev. Charles P. McIlvaine, rector of St. Ann's Church, Brooklyn, N. Y. Born, Burlington, N. J., January 18, 1799. Graduated from Princeton, 1816. Deacon, 1820. Chaplain United States Senate. Chaplain and professor of Ethics, United States Military Academy, West Point. Consecrated second bishop of Ohio October 31, 1832. Died, March 13, 1873.

¹⁹The Brick Presbyterian Church at corner of Nassau & Beekman Streets. Erected in 1767. Dr. Gardner Spring became the minister in 1810 and served for over fifty years.

there—to procure me a Hat in Fulton St to the Union Meeting for the observance of the Sabbath at the Methodist Church in John St—heard Mr McIlvane, L. D. address both very fine—at 2 with Frances & Miss Willard to Castle Garden—then to City Hall & joined the procession of the New York Sunday School Union Society & went to Castle Garden again it was very full—62 Schools, 12,000 children and probably 15,000 people—it was a most interesting & imposing sight—Dr De Witt pray'd & Rev^d Mr. Baldwin del'd an address—Had the pleasure to see Rev^d Messers Keep & Bennett of home and many other clergymen— Was much fatigued—took an Accommodation as my Boots hurt me—Even'g attended the meeting of the N. Y. S. S. U.²⁰ at Murray St Church—a full congregation & a “great number of the clergy—the Report was very interesting—in the S. S. of our Church 125 teachers & children have been converted—Mr. Dubois—in another 40 in the last year—Many addresses, one by Mr. Brown Missionary in the Mediteranean—the best one by Mr Boyd & Dr Milnor—I was a little proud of our Church—

WEDNESDAY still clear & pleasant—finished my letter to James—call'd for Fr at 8 o'clock & went to the prayer meeting it was very full—with Fr to Wall St Church—then returned to Tract Society House & joined the procession of the A. Tract S²¹ down Broad Way to the Church—The Report was very interesting indeed—\$60,000 collected & expended Millions of Tracts printed—The Addresses were very good—Mr Cornelius' Mr. Galusha & Mr Temple the Missionary the best—an overflowing congregation & a very great number of the Clergy—it was a very interesting Anniversary— Yesterday went to see Bibles printed by Steam power—at the new building of the A. B. Society²²—Eve went to the Anniversary of the Home Missionary Society—their Rec^{ts} \$25,000—they employ'd last year 304 Missionaries—there were 34 Revivals thro' their instrumentality & 1600 Converts— the Addresses were all good—Mr. Cornilius' & Bustin's very superior. Meeting held till 10½ took a Coach & ret^d at XI.

THURSDAY 14th—very pleasant & warmer. Went with Francis to Wall St Church before 9—to the Tract House—rec^d a Letter from George by Mr. Waterman—all well—joined the procession (walk'd with an English Presbyterian Minister Mr. Pinkiss) to Wall St Church to the Anniversary of A. Bible Society— a very full house—the Report very interesting, so were the addresses—Old Mr. Stanly a very venerable looking man—made a fine one—so did Mr. Muhlenberg²³—Dr

²⁰New York Sunday School Union.

²¹American Tract Society.

²²American Bible Society.

²³Rev. William Augustus Muhlenberg, principal of the Flushing Institute, Flushing, N. Y. Born, Philadelphia, September 16, 1796. Graduated from Un. of Pa. 1814. Deacon, September 16, 1817, (Bishop White). Priest, October 22, 1820. (White). Later rector of the Church of the Holy Communion, New York City. Founder of St. Luke's Hospital, New York; St. Johnland, Long Island, and

Milnor, Mr. Cushman & Dr Beecher—A resolve pass'd to supply every family with a Bible in the United States in two years—Number of Bibles & Testaments printed in the year 362,000—on hand 200,000. Rec^{ts} \$140,000—Auxiliaries 645—P. M. wrote to Joseph at N. Orleans, was sorry to protest his D^{ft} for \$100—but he has his portion already—Afterwards rode to Wall St Church to the Anniversary of the Education Society—Pres^t Day the president—prayer by Dr Brown, Jeff. Coll. By the Report 145 Beneficiaries assisted during the last year—Addresses by Dr McCawley Mr Cornelius &c—very good—At X¹/₂ ret^d much fatigued in a Sociable.

FRIDAY clear & warm—rode down in an Accommodation—put letter on board the Kentucky for Joseph—At 9¹/₂ call'd for Frances & Mary Wood & went to the Anniversary of the infant School Society—Mrs Betheune, daughter of Isabelle Graham, the Directress, about 200 children from 3 to 6 years old—it was one of the most interesting sights I ever saw—they were examined in Arithmetic, Astronomy & Geography, & answered questions better than I could— they sang sweetly, kept good time & without discord—a set of clean healthy looking children—at 4 went with Frances & Mary to Dr McLeod's Church to the Anniversary of the Society for Ameliorating the condition of the Jews—some good speaking from Mr Baldwin & Mr McCarty—Dr Rorvan the agent in Europe—this Society is not very popular, & not a very full House—took tea with Fr. went to Masonic Hall in Even^g to an immense Meeting in the great Hall, for the purpose of establishing Schools in Greece—Dr Griscom chairman—Addresses by Mr Bauen Perdicati the a native Greece a very fine one—Dr Wainwright²⁴ & Rev^d Mr Brewer Missionary to the Greeks—\$1,000 collected & subscribed—returned in the Sociable, in which was Rev^d Mr Hewitt, the gen^l Agent of the American Society for the Promotion of Temperance—he said a Gentⁿ in Augusta Georgia Mr Brewster being convinced of the wickedness of selling Spirits had in his store to amount of \$600 which he destroyed, rather than sell or vend it—An example worthy to be followed by all good men—

SATURDAY cloudy & raining—call'd on Mr. Badger—was introduced to Dr Phillips a Methodist of intelligence—went to Manton Eastburn's new Church of the Ascension—a neat plain building in Canal St—call'd on Mr Ludlow & Lady—wrote brother Wiswall—Call'd on T & J. Swords—at Mr

established the first Sisterhood in the American Church. (Cf. Ayres. Life of William Augustus Muhlenberg. New York: Harper & Brothers. 1880.)

²⁴Rev. Jonathan Mayhew Wainwright, rector, Grace Church, New York. Born, Liverpool, England, February 24, 1792. Graduated Harvard 1812, then instructor in the College. Deacon, 1816 (Bp. Griswold); Priest, 1818 (Bp. Hobart). Assistant Trinity Parish, N. Y., rector, Grace Church, N. Y., 1821; rector, Trinity Church, Boston; returned to Trinity, N. Y., as assistant minister in charge of St. John's Chapel. Secretary to the House of Bishops. Consecrated provisional bishop of New York, November 10, 1852. Died, September 21, 1854. (Cf. Memorial Volume, edited by his widow. New York: D. Appleton & Co. 1856.)

Wood's office & Even^s made a pleasant call on Mrs Badger at 15 King St.

SUNDAY clear warm & pleasant—went with Francis & T to St. John's Church²⁵—sat in Mr Pell's pew & was treated with much politeness & invited to sit there again. Dr. Berrian²⁶ performed the service badly & monotonously—Bishop Hobart²⁷ preach'd an animated Discourse—applicable to the Confirmation to take place after, but the sermon wanted *spirituality* 59 were confirmed from 12 to 60 years of age—a very full congregation—large & beautiful Church—Went into the Vestry to see the Bishop who was very cordial & invited me to see him—P. M. Went with Namond to St. Ann's Church, Brooklⁿ—a very good sermon extempore by Mr McIlvaine—was introduced to his Lady & walked with her to the parsonage—a very pleasant situation—ret'd to the City took tea with W^m Dabney & Mr Monroe at Eastern Pearl St House—call'd on Dr. Milnor & then went to his conference Meeting in the Lecture room—a good Meeting—was call'd on to pray & exhort—& had considerable freedom in both—

MONDAY clear, warm & pleasant—Went to Wall St in the Accommodation—to Mr Wood's Office—to the Hosiery Store—to call on Mrs Jas. Eastburn with F & Mary—Was much overcome with the heat in Walking 1½ miles in the hot sun & was no shade up Broad way—Even'g went to Mrs Stone's & had an agreeable tete a tete with her—Mr W. L. & Mary went to the great Musical Festival at Niblo's Saloon.

TUESDAY clear & very warm—Morning pack'd up for my Departure in the aft'n—rode down in the Accommodation & up again—call'd on Treadway & Bogart at 38 Pine St at the Exchange—J. B. Wood's Office &c—The weather was very warm—at 4 P. M. went in a Hack on board the Steam Packet Chancellor Livingston & sail'd for P²⁸ about 60 Passengers—the only two persons I knew were Rev^d Mr Waterman & captⁿ Northam—Even^s cloudy & rained some—at night foggy, so that the wheels were stopped—rested pretty well—

WEDNESDAY Morning cloudy & foggy—at 9 cleared

²⁵A chapel of Trinity Parish. Consecrated by Benjamin Moore, bishop of New York, in 1807. Owing to the widening of the street by the city the chapel was torn down about 1911.

²⁶Rev. William Berrian, assistant rector of Trinity Church. Later succeeded Bishop Hobart as rector of the parish. Died, 1862.

²⁷Rt. Rev. John Henry Hobart. Born, Philadelphia, September 14, 1775. Graduated from Princeton. Deacon, June, 1798 (Bp. White). Priest, April, 1801 (Bp. Provoost). Served at Oxford, Pa.; Christ Church, New Brunswick, N. J., St. George's Hempstead, Long Island. Assistant minister, Trinity Church, N. Y., 1800. Consecrated assistant bishop of New York, May 28, 1811. Died at Auburn, N. Y., September 12, 1830. (Cf. McVicar. *The Early Life and Professional Years of Bishop Hobart*. Oxford; D. A. Talboys. 1838. *Memorial of Bishop Hobart. A Collection of Sermons of the Death of Bishop Hobart with a Memoir of His Life and Writings*. By J. F. Schroeder. New York: T. & J. Swords. 1831.)

²⁸Providence.

off—arrived at Newport at 10½—at Provid^e a little before One P. M. George & Werdon on the wharf with the Horse & Chaise—Mrs Jones & all my connections in health—Have been absent a fortnight—enjoy'd good health—had much religious enjoyment, & great satisfaction in being with my dear children Eliza & Frances in N. Y. Bless the Lord—Amen."

2. JOURNAL TO NEW YORK & TO PHILADELPHIA, TO ATTEND THE GEN'L
CONV. PRO. EP. CHURCH, AS A DELEGATE FROM
STATE OF RHODE ISLAND

The second journal of Mr Jones covers the General Convention of 1829 which he attended as a lay deputy from the diocese of Rhode Island, being officially listed as "Alexander Jones, Esq." It was in session in St. James' Church, Philadelphia, from August 12 to August 29. At the opening service morning prayer was said by the Rev. Francis Lister Hawks, assistant minister of Trinity Church, New Haven, and the sermon was preached by the Right Reverend Thomas Church Brownell, bishop of Connecticut.

The House of Bishops consisted of eight members: Bishops White and H. U. Onderdonk, of Pennsylvania; Griswold of the Eastern diocese; John Henry Hobart of New York; Richard Channing Moore of Virginia; John Croes of New Jersey; Thomas C. Brownell, Connecticut; John Stark Ravenscroft of North Carolina; to these must be added William Meade who was consecrated assistant bishop of Virginia during the sessions of the Convention and took his seat in the House. The see of Maryland was vacant through the death of Bishop Kemp, and Bishops Chase of Ohio and Bowen of South Carolina were absent. The senior and presiding bishop was the venerable William White then in the forty-second year of his episcopate.

The House of Deputies consisted of forty-seven clerical and thirty-seven lay deputies. The Rev. William Wyatt, rector of St. Paul's Church, Baltimore, was elected president, and the Rev. Benjamin T. Onderdonk of New York, secretary. The dioceses of Tennessee and Kentucky were admitted to union with the convention.

The report on the state of the Church, as printed in the journal, shows that 1829 was the day of small things for the Church in America. There were then in all twenty organized dioceses, but only eleven bishops. Maine, New Hampshire, Vermont, Massachusetts and Rhode Island were united as the Eastern diocese under one bishop. The first bishop of Kentucky was elected in 1832; of Tennessee in 1834; there was no bishop in Delaware and in Georgia until 1841, and none in Mississippi until 1850.

The following statistics are drawn from the journal of the Convention supplemented, in a few cases, from diocesan journals:

<i>Diocese.</i>	<i>Clergy.</i>	<i>Congregations.</i>	<i>Communicants.</i>
New York	128	163	5,556
Pennsylvania	67	74	2,563
Maryland	51		2,325
Connecticut	59	78	3,343
South Carolina	34	43	1,974 ²⁹
Massachusetts	31	28	1,415
Virginia	44	64	2,275
New Jersey	20	31	800
Ohio	15	42	753
North Carolina	13	24	640
Vermont	9	9	800
New Hampshire	8	6	185
Rhode Island	7	7	605
Delaware	5		217
Maine	4	3	
Georgia	3		200
Mississippi	3	5	50
Tennessee	3	4	50
Kentucky	3		

In areas not yet organized as dioceses there were seven clergy at work: two each in Michigan and Florida; one each in Arkansas, Louisiana and Missouri. Approximately there were not more than five hundred and fifteen clergy, including bishops, presbyters and deacons. The House of Deputies was so convinced of the "alarming deficiency in the number of our clergy" that it urged the House of Bishops to bring the subject to the attention of the Church at large. Further light on the state of the Church in 1829 may be gleaned from the detailed reports of the various dioceses.³⁰ Maine reported a population of "near 300,000," with but three organized congregations. New Hampshire had one candidate for holy orders. Massachusetts with thirty-one clergy, reported seven "feeble" parishes, and but one candidate. It noted that the field was extending while the supply of laborers was diminishing. The Church in Rhode Island "continued to flourish", but "very little has been done in behalf of missions, except by St. Michael's Church, Bristol, of which the Bishop (Griswold) is rector". Connecticut reported "a respectable increase in the number of communicants", and

²⁹Of whom 476 are reported as "persons of color".

³⁰*Journal, 1829, (Perry reprint), p. 244.*

Sunday Schools in nearly all the parishes. Also the establishment of an African Mission School at Hartford for the training of colored missionaries, catechists and schoolmasters for Liberia. From the point of view of numbers the diocese of New York was far in the lead under the guidance of Bishop John Henry Hobart, the apostle of evangelical truth and apostolic order. It reported 1,954 confirmations in three years; had thirty-five diocesan missionaries and sixteen candidates for the ministry. New Jersey was "continually advancing" with thirty-one congregations, seven of which were only occasionally supplied owing to lack of clergy. Pennsylvania had two bishops, fifty-three presbyters, twelve deacons and fifteen candidates. There were but four active clergy in Delaware and two hundred and seventeen communicants. Maryland reported two charity schools in Baltimore, but had suffered by reason of the death of Bishop Kemp. The prospects of the Church in Virginia "continue encouraging" and the report added: "the principles of the Church are better understood, and more than ever loved; and the influence of pure and undefiled religion more extensively felt." The diocesan theological seminary was being placed on a permanent basis. North Carolina had two candidates for orders and "increasing piety apparent in all the congregations." Eight of the forty-three organized congregations in South Carolina were without a minister, but there were five candidates. The *Gospel Messenger and Southern Episcopal Register*, a monthly paper, commenced in January, 1824, continued publication. . . . The Church in Georgia has "undergone no material change." It suffered from a lack of clergy for the supply of organized parishes, and none available to build new congregations. There were Sunday Schools in Savannah and Augusta, and one candidate for the ministry. Ohio mourned "to see the moral waste that spreads around"; multitudes without a preacher, without a sanctuary. The hope of the diocese was in Kenyon College for the supply of missionaries. Of the five congregations in Mississippi only one could provide full support for a minister, and there were but fifty communicants.

A few weeks before the meeting of the General Convention two new dioceses were organized—Tennessee, on July 1, 1829, by three clergymen and five laymen; and Kentucky seven days later by two priests, one deacon and nine laymen. The Rev. James F. Hull, of Christ Church, New Orleans, was the only clergyman in Louisiana; the Rev. Henry M. Shaw was listed as "residing at Mobile," Alabama, and a "respectable" congregation had been organized at Tuscaloosa. Knoxville and Nashville, Tennessee, were domestic missionary stations. At St. Louis, in the territory of Missouri, the Rev. Thomas Horrel had gathered a congregation and built a church, and the Rev. Richard F. Cadle had done likewise at Detroit, in the territory of Michigan. The

church there had been consecrated by Bishop Hobart. The Green Bay Mission to the Oneida Indians had been reorganized with the aid of the government grant for the Indian School of which Mr. Cadle was taking charge. There were three mission stations in Florida—Tallahassee, which was vacant; the Rev. Benjamin Hutchinson was at Pensacola, and the Rev. Raymond A. Henderson was in the north seeking funds for the erection of a church at St. Augustine.

The Domestic and Foreign Missionary Society, organized in 1820, had made little progress, especially in the foreign field. A voluntary society, its income was precarious. The General Convention of 1826 had directed the establishment of missions in Africa and at Buenos Ayres. Insuperable difficulties intervened. Jacob Oson, a colored man, had been ordained in Connecticut for the African Mission, but died before he could sail thither. The Rev. Lot Jones had been appointed to Buenos Ayres, but a blockade hindered his departure and the project was abandoned. The only mark of progress in the foreign field was the sending of the Rev. John J. Robertson to investigate religious conditions in Greece with a view to establishing a mission in that country.

The constitutional and canonical legislation of the 1829 convention is of great interest. In one important matter it was definitely destructive. Three years before important alterations in the liturgy had been approved by both Houses, and now came up for ratification. They were sponsored by Bishop Hobart of New York in an endeavor to meet the demand for a shorter service. They included discretionary power to the officiating minister to substitute for the psalter for the day—save when “proper psalms” were appointed—a psalm, or psalms; likewise, instead of the regular lessons for the day, to read portions of the same, but not less than fifteen verses. It further provided for an alternate preface in the office of Confirmation, and an alternate to the first collect in the same office; also a substitute for the first sentence in the rubric following the office of Holy Communion providing that the ante-communion, to the end of the gospel, should hereafter be said on all Sundays and holy days. All these proposals had been approved in 1826, and it was the first real attempt at a revision of the Book of Common Prayer since its adoption in 1789. In the interval before ratification considerable and widespread opposition to these changes developed. So much so that when they came up for ratification Bishop Hobart himself moved that “under existing circumstances, it is not expedient to adopt the proposed resolution relative to the Liturgy and office of Confirmation, and they are therefore dismissed from the consideration of the Convention”. The House of Deputies concurred.³¹

³¹*Liturgical students will find in Perry's History of the American Episcopal Church, Vol. ii, pp. 166-172, full details of these proposals, together with the action of the Diocesan and the General Conventions of 1826 and 1829.*

On the constructive side the convention adopted a canon abolishing the office of suffragan Bishop³² and providing that an assistant bishop should in all cases succeed the diocesan.

Influenced by the fact that there was "a variety of posture" observed both by the clergy and the people in the service of Holy Communion, the House of Deputies requested an expression of the opinion of the bishops as "to the proper postures to be used in said office" with a view to securing uniformity.

The bishops took three years to consider the matter and at the General Convention of 1832 rendered an opinion in a document significant in its doctrinal implications and which ranks as one of the historic pronouncements of this Church. Buried in the records of more than a hundred years ago, it is here reproduced. The first section deals with the celebrant:

"First, with regard to the officiating priest, they are of opinion that as the Holy Communion is of a spiritually sacrificial character, the standing posture should be observed by him, wherever that of kneeling is not expressly prescribed, to wit; in all parts, including the ante-communion and post communion, except the confession, and the prayer immediately preceding the prayer of consecration."

The postures to be observed by the people are given in detail:

"*Kneeling* during the whole of the ante-communion, except the epistle, which is to be heard in the usual posture for hearing the Scriptures, and the gospel, which is ordered to be heard *standing*."

The sentences of the offertory to be heard *sitting*.

Kneeling to be observed during the prayer for the Church militant.

Standing during the exhortations.

Kneeling to be then resumed, and continued until after the prayer of consecration.

Standing at the singing of the hymn.

Kneeling, when receiving the elements, and during the post-communion . . . except the *Gloria in excelsis*, which is to be said or sung *standing*.

After which the congregation should again *kneel* to receive the blessing."

The record in the journal adds:

"The House of Bishops are gratified at the opportunity

³²Bishop Kemp had been elected suffragan bishop of Maryland in 1811. The canon abolishing the suffragan episcopate was many years later repealed.

afforded them by the above noticed request of the House of Clerical and Lay Deputies, of contributing to what they hope will be perfect uniformity in all our churches in the matter now before them.³³

One action of the 1829 convention foreshadowed a fundamental change in domestic missionary work. A Joint Committee was appointed to consider and report in 1832 a plan for extending episcopal supervision to the states and territories in which the Church is not organized. This paved the way for the election of the first missionary bishops in 1835.

At the close of the convention the House of Deputies formally expressed "unfeigned gratification in relation to the general tenor and character of their deliberations". Although the debates, at times, had been "discussed generally with zeal, sometimes with warmth", both had vanished without "the spirit of triumph nor the sense of defeat". Special thankfulness was recorded that "the influence of party feeling is disappearing, and that there are not wanting reasons for hope that ere long it will have disappeared altogether".³⁴

It is this important convention which we are now to see reflected in the journal of Alexander Jones, making due allowances for the fallibility of human judgment, for in more than one instance his judgment of personalities runs counter to that of other contemporaries.

JOURNAL

"Aug. 6th, 1829. Left home about XI. & took passage on board the Steamer B. Franklin for N. Y— at home a small family—Mrs. Jones, George, Ellen & Batrey Newall seamstress & 3 servants—Mr & Mrs Shaw & their darling little Caroline left us for Guilford at 8 the same Morn'g—Some disappointment & not having rested well last night occasioned great Depression of Spirits & a heavy Heart at being obliged to borrow Money at the Bank to pay a Note I endorsed for Theodore Bogerts—George being out of business makes much anxiety—he went with me on board—I found on board the celebrated Miss Wright the Diestical Lecturer attended by a Gentⁿ with a very long black whiskers— She is very large & tall of a masculine form & appearance—hair short & curly & wears no cap—is homely & has not a ladylike appearance & manners. About 60 passengers—Rev. Mr Searle is one—he has no appearance of being a Clergyman—We left Fox point at XII arrived at Newport at 2½—Weather cloudy, hazy & warm. Wind ahead— at VII passed the Race into the Sound. Stopt'd

³³Cf. *Journal General Convention*, (Perry reprint), 1832, p. 451-452.

³⁴*Ibid.*, *Journal*, 1829, p. 293-294.

the Machinery several times to sound as it was very foggy—Slept in the after Cabin pretty well, except as to the heat which was excessive—About 80 passingers—Had a long conversation with the Rev. Mr Searle, who is Chaplain at the Ship yard³⁵—he is very high church, & I am fearful he does not know by experience what true religion is.

FRIDAY cloudy & warm—very close—arose at V—passed pleasantly thro' Gates & among the Islands—arrived at the Wharf at VII Morn'g—took a Coach to Mr Woods—found all well except Mary E.—& she is about house & goes out—Forenoon felt rather unwell & very much oppressed by heat, as well as Aft'n & remained indoors till 5 P. M. when took a seat with Harriet in the Sociable & rode to the park & from thence walk'd to Fulton Market & by the Ferry Boat to Brooklyn to see James & found him well & well situated—Mr Valk lady & family seem'd very glad to see me—took Tea & returned by the Ferry to Catherine St & had a very long & fatiguing walk to the Bowery & from thence to Houston St I never was much more fatigued & went immediately to bed—

SATURDAY clear & very warm—It was a very warm night but rested & slept pretty well—Frances was up to dine with me— At X went in Accommodation to Wall St saw Theodore & got up my Annt of \$500—but he & Mr Treadway are much embarrassed in their Affairs—I paid J. B. Wood \$500 as Endorser—Went to South St to call on Mr Henry Thomas—did not see him—to Dudley & Stuyvesants—Dr Milnor's—Havens—the heat excessive, & very much overcome with it—took Sociable in Broad Way & rode to St. Thomas' Church³⁶ & walk'd to Eliza's—had to go to bed— Drank cold water freely—held Ice in my hands & mouth—suffr'd very much for several hours—Afternoon Thunder, Lightning & rain, but it did not make it much cooler.

MY BIRTH DAY—65 YEARS OF AGE. I may say with gratitude & thanksgiving to God—'surely the goodness & mercy of God have followed me all the Days of my life'—I was born in the north west part of Mill River precinct, now the town of Milford, County of Worcester, Mass. the 8th day of August 1764—the first 12 years of my life were spent on the farm, on which I labored— As I was fond of books & Learning, & being the oldest, & a favorite son, I was about this time placed in the family of Rev^d Amariah Frost, minister of the Parish to prepare for College— Immediately after I was 14—in 1778 I was examined & received into Havard University at Cambridge, but owing to the war of the Revolution, & the great expence in that institution, my father preferr'd putting me under the tuition of Rev^d Mr. Ustick, the baptist Minister of Grafton, when I prosecuted the College Studies of the 1st year in

³⁵Rev. Addison Searle, chaplain in the United States Navy, and superintendent of the Naval Seminary, Brooklyn, King's County.

³⁶Then at Houston Street and Broadway.

his family—in 1779 I entered Rhode Island College³⁷ as a Sophomore, under the first President Rev^d James Manning—boarded the first year at Mr. Holroyd's South End—afterwards at Mr Pains in Wybosset St and then the last year, at Captⁿ Ralph Earle's, corner of Orange St, in the house now occupied by Mr Charles Lippit. Took my Degree at a private Commencement in the Chapel in 1782— The Winter following kept School in Hopkinton— In the Summer of '83 went to New York, then a British Garrison—was Clerk to Thayer & Lyman, who had a contract with the British Navy Agent to supply the Navy with fresh Beef— I boarded at the Bulls Head Inn, in the Bowery, & at The Plough & Harrow, Chatham Square, & at Capt Sam Goldsbury's—corner of Beekman's Slip, when I had the yellow fever, & was so near my Departure, that Mr G. spoke to a friend of his for a place for my remains in a Vault in St Paul's Churchyard—Mrs Goldsbury was as a mother to me & her daughters Betsey, Priscilla and Sally took care of me like sisters— Was a Clerk in Mr Sevisay's Grocery a short time, nearly opposite— Left N. Y. in Oct^r or beginning of Nov. just before the evacuation—In the Winter following, sail'd from Boston in a Sch^r—Capt Connell for Shelburne Nova Scotia—boarded in Captⁿ Goldsbury's family, in a log house— In the Spring return'd, in a Sloop to Marble Head—Walk'd from thence to Boston & Medway, with the proceeds of a quantity of fresh Beef which I had charge of, & paid it over to Captⁿ Bullen in British Guineas—In the Summer of '84 sailed again for Nova Scotia, in the Sloop—Capt Covell from Providence—the Cargo, Lime in the hold & Live Oxen on Deck—On St George's Bank was overtaken by a Gale of Wind, & nearly lost—All the Oxen were driven over-board—Left Shelburne for London in Aug. '84—in the Brig—Captⁿ Collins—as Clerk to Trayers & Jarvis—arrived in London in Sept^r. I left again for Shelburne in Oct^r & arrived in Dec^r— Thayer & I opened a large Ship Chandlery Store & kept house— In '85 they fail'd—I was Clerk to Robertson & Rigby in a Dry Goods Store & boarded with the latter—Left Shelburne this year taking my passage in a Fishing Schooner for Chatham— In the Winter of '86 & '87 kept School at Chestnut Hill— In July '87 left Providence for N. Y.—& from thence sail'd for Charleston in Sloop— Capt Elliott—Comodore Chauncey was then Cabbin boy—arrived 19th July in Charleston. Soon after was employ'd by Thayer & Bartlett as a Clerk at 10 D^{rs} p^r Mo. & boarded. In Dec^r following they trusted me with Grocery goods to amo^t of £100 Stge, & I commenced the Grocery Business in Church St in partnership with Henry Caldwell—Firm Caldwell & Jones—In a few months after, disposed Co-partnership with him, & was with T. B. & Co—who built me a Store adjoining & afterwards a small Brick House in Longitude

³⁷Now Brown University.

Lane—Jan^y 28, 1789—was married to Mary Farquhar—I pass over nearly 18 years—During which time was prosper'd in Business—spent the prime of my life happily in Charleston, during this time having 7 fine children— I left that City with my family in the Sloop Friendship—Oldridge Master—June 1805—Occupied Mr Trostin's (now Stephen Tillinghast's) House—then Mr. Billing's (now Mr J. King's)—then Capt Puckhard's (now Dr Brownell's) House—then the House & then removed to my present residence (in Providence) in Nov. 1812—I have now ten children & 24 g children (and of the former, my Dear Harriet Fr Chace has gone to her reward) & 10 of the latter—I enjoy very good health for one of my age, & generally equanimity of mind—I find the ways of religion, ways of pleasantness—have been a member of S^t John's Church more than 13 years—Have great reason to bless God in the conversion of my Wife & 7 children, & for the witness of the spirit, that I am *his* by *adoption*, & that my name is written in *his book*—Words cannot express the gratitude I feel to the great Head of the Church for calling me by his spirit, out nature's darkness into the light & liberty of the Sons of God—O may I be a worthy disciple of the Lord Jesus, and set a good example before my children & g children! Amen—

After this interesting autobiographical digression the narrative of the "Tour" resumes:

SUNDAY a very warm night but was tolerably comfortable with 2 Windows & two doors open— It is still excessively warm—forenoon rained some— Theodore & Frances called up & I went with them to D^r Broadhead's Church in Broom S^t he gave us a very animated sermon from 1st Psalm was very much pleased with the exercises altogether, but suffered much from the heat—Introduced myself to D^r B. & shook hands, & wished him success in his Labours— Mr. Wood went to Niblo's & procured a basket of ice, which by holding in my hands & mouth relieved me much from the oppressive heat—lay on the Settee in the entry—at 4 went to hear a very good sermon by D^r Baldwin in the Church in Houston S^t. T & Frances dined, took tea & spent the evening— had much sacred Music in the Evening— sang Billing's old tunes.

MONDAY clear & pleasant after much thunder, Lightning & rain last evening—Stay'd at E's till evening took a short walk with Elise Ann & Frances P. to buy Confectionery & please them— J. F. & D. V. came over to tea & F & Theo. came to spend the evening, which was very cool & pleasant—

TUESDAY very cool for Aug^t & clear—at 5½ went in a Hack to Pier 2, N. R.—took passage for Phila^d in the Trenton-Union Line— there were about 400 passengers to New Brunswick—9 Stages by way of Trenton at 2½ & 11 accommodation

line 180 in all—rode in N^o 4. Mess^{rs} Burhans,³⁸ Croes³⁹ & Holcomb⁴⁰ as passengers, had much conversation about high & low Church—they were of the former—Mr. Croes very high indeed—arrived in Trenton & on board the Burlington Steam Boat at about 2 & in Phil^a at 5—went to Mrs Prevosts, Corner of 4th & Walnut Sts—She has lately buried her daughter Harriet— Even^g took a walk by Moonlight down to St Paul's & thence to St Peter's & back in most delightful evening— retired early to bed with a grateful heart—

WEDNESDAY 12th—August clear & very pleasant— arose at 5—& at 6 attended a very interesting Prayer Meeting at Mr Bedell's⁴¹ Lecture room—Clergy present Dr. Meade,⁴² Dr. Milnor—Messer^s McIlvaine, Boyd,⁴³ Henshaw,⁴⁴ Smith,⁴⁵ Bronson⁴⁶ Clapp,⁴⁷ Bedell, Goodwin⁴⁸ & nearly 100 in all— After singing Mr Bedell read the Litany &c.,—Dr Milnor read 3^d Colossians & prayed extem—Dr Meade made a short address & prayed fervently extem— Benediction—a very *interesting & affecting time*⁴⁹—I breakfasted with Mr Bedell—was at his family Devotions—he play'd the organ & read Scrip^{ture} & prayed in the most fervent & appropriate—manner— a most comfortable time & refreshing to the Spirits—House neat as waxwork—living plain. At 9 went up 4th to Market St & passed through the excellent Market—bo^t some very fine Peaches — Went to St James' a full congregation⁵⁰—Rev^d

³⁸Rev. Daniel Burhans, rector, Trinity Church, Newtown, Ct. Clerical deputy from Connecticut.

³⁹Rev. John Croes, Jr., rector, St. Paul's Church, Patterson, New Jersey. Clerical deputy from New Jersey. Son of Bishop John Croes. Born, Newark, N. J., September 22, 1787. Graduated College of New Jersey, 1806. Deacon, June 24, 1809 (Bp. Benjamin Moore). Priest, October 11, 1811 (Bp. Hobart). Died, August 18, 1849.

⁴⁰Rev. Frederic Holcomb, rector churches in Waterloo and Northfield, Connecticut.

⁴¹Rev. Gregory T. Bedell, rector, St. Andrew's, Philadelphia.

⁴²Rev. William Meade of Virginia. Born, Clark Co., Va., Nov. 11, 1789. Elected assistant bishop of Virginia, May 20, 1829. Consecrated, August 19, 1829. Died, March 14, 1862.

⁴³Rev. George Boyd, rector, St. John's, Northern Liberties, Philadelphia.

⁴⁴Rev. John Prentiss Kewley Henshaw, rector, St. Peter's, Baltimore. Clerical deputy from Maryland. Born, Middletown, Ct., June 13, 1792. Consecrated 4th bishop of Rhode Island, August 11, 1843. Died, July 20, 1852.

⁴⁵Rev. Benjamin Bosworth Smith, rector, Grace Church, Penn township, Philadelphia. Born, Bristol, Rhode Island, June 13, 1794. Consecrated first bishop of Kentucky, October 31, 1832. Later for many years presiding bishop. Died, May 31, 1884.

⁴⁶Rev. Abraham Bronson, Zion Church, Manchester, Vermont. Clerical deputy from Vermont.

⁴⁷Rev. Joel Clapp (Clap), rector, Christ Church, Bethel, and St. James', Woodstock, Vt. Born, Montgomery, Vt., September 14, 1793. Lawyer. Deacon, October 2, 1818 (Griswold). Clerical deputy to eight General Conventions. (Cf. Chorley, History St. Philip's Church in the Highlands, Garrison, N. Y. 1911.)

⁴⁸Rev. Daniel L. B. Goodwin, rector, St. John's, Sutton, Mass.

⁴⁹The early morning prayer meeting was a feature of the work at St. Andrew's and in other evangelical parishes. It antedated early celebrations of the Holy Communion.

⁵⁰The opening service of the Convention.

Mr —⁵¹ performed service—Bishop Brownell preached—the Sermon rather common place & not equal to my expectations—'It is good to be zealously affected always in good things'—The Bishops administered the Sacrament—I was distressed by the heat—

At 1½ P. M. The Convention was Organized by electing Dr Wyatt⁵² Pres^t & Dr B. T. Onderdonk⁵³ Secretary—Adjourned at 3— at 4 dined with Bishop White—a very superior dinner & Desert—charming peaches—very large—I was most pleased to see Mr Crocker who arrived at X—He informed me that there was danger of

States failure—B & Ives, had offered to assist with \$50,000—Cyrus Butler \$50,000 but

had refused—At 5 went to my room—strip'd—drank ice water for 2 hours when I was relieved from the oppression of the heat—went to St Paul's—heard a good sermon by Mr Clapp of Vermont—'There is a way that seemeth right to a man, but the end is the way of death'—

THURSDAY morning foggy—at 8½ cleared up bright—at 5½ set out for St Andrew's Ch—the prayer Meeting quite fully attended—probably 20 Clergymen present—a very solemn & interesting meeting conducted by Mr Tyng⁵⁴ who read a part of the service & gave out the Hymns— Extem. prayers made by Mr Clapp, Mr Hawley,⁵⁵ Mr

& Mr McIlvaine, the last was exceeding fervent & appropriate—it brought tears to my eyes, & warmed my heart & gave strength of faith—Mr Alonzo Potter⁵⁶ declined praying extempore—was introduced to Mr Smith⁵⁷ a Cler. of Va—breakfasted with Mr Tyng—Bishop G⁵⁸ officiated in family prayers—

⁵¹Rev. Francis Lister Hawks, assistant minister, Trinity Church, New Haven, Connecticut.

⁵²Rev. Dr. William Wyatt, rector, St. Paul's, Baltimore. Dr. Wyatt was president of the House of Clerical and Lay Deputies at eight General Conventions.

⁵³Rev. Benjamin T. Onderdonk, assistant minister, Trinity Parish, New York, and professor of the Nature, Ministry, and Polity of the Church in the General Theological Seminary. Born, New York City, July 15, 1791. Graduated Columbia College. Deacon, August 2, 1812 (Hobart). Priest, 1815 (Hobart). Secretary House of Bishops, 1817. Deputy General Conventions, 1819 to 1829. Consecrated fourth bishop of New York, November 26, 1830. Suspended, 1845. Died, April 30, 1861. (Cf. Chorley. Benjamin Tredwell Onderdonk. HISTORICAL MAGAZINE, Vol. IX, March, 1940, pp. 2-51.)

⁵⁴Rev. Stephen Higginson Tyng, rector, St. Paul's, Philadelphia. Born, March 1, 1800, Newburyport, Mass. Graduated Harvard, 1817. Married a daughter of Bishop Griswold. Deacon, March 4, 1821 (Griswold). For many years rector of St. George's Church, New York City. Died, September 3, 1885. (Cf. Tyng. Record of the Life and Work of Rev. Stephen Higginson Tyng, D. D. New York: E. P. Dutton & Co. 1890.)

⁵⁵Rev William Hawley, rector, St. John's Church, Washington, D. C.

⁵⁶Rev. Alonzo Potter, rector, St. Paul's Church, Boston, Mass. Born, Beekman, N. Y., July 6, 1800. Graduate and professor of Philosophy and Mathematics, Union College, Schenectady, N. Y. Deacon 1822 (Hobart). Priest, 1824 (Brownell). Consecrated third bishop of Pennsylvania, September 23, 1845. Died, July 4, 1865.

⁵⁷Rev. George A. Smith, Culpeper Court House, Virginia.

⁵⁸Right Reverend Alexander Viets Griswold, bishop of the Eastern Diocese. Born, Simsbury, Connecticut, April 22, 1766. Deacon, June 3, 1795 (Seabury). Priest, October, 1795 (Seabury). Consecrated bishop of the Eastern Diocese, May

At X went to St James'; Dr. Onderdonk read prayers—Dr Meade's Credentials as Bishop elect were presented⁵⁹—a lengthy Debate ensued respecting the appointment of a Committee to report on the papers—there being a Difficulty in the minds of the high Ch. as to the election, as he was chosen as assistant Bishop to Bishop Moore but not to succeed him, unless elected as Bishop. The Con appointed Dr Gadsden,⁶⁰ Mr Hopkins⁶¹—Dr Onderdonk—Col. Chambers⁶² & Mr Binney⁶³—added Rev^d Mess^{rs} McGuire⁶⁴ & Johns⁶⁵—I paid \$4.50 for the 6 Clergy of R. I.—was appointed one of the Com on Accts—At 5½ met Mr Cummins⁶⁶ in his Room at the Mansion House to make out our report—made some progress & am to be there again tomorrow—Eveng walk'd to St Paul's, & heard part of a Sermon from Bishop Griswold, sat on the threshold as it was too warm inside—have suffered considerably to day, & found relief only by Ice & water, & being strip'd in my room—

FRIDAY clear & very warm—at 6 went to prayer Meeting, conducted by Mr Boyd who read a part of the Liturgy—three Clergymen prayed extem, the last Mr Bull⁶⁷ was very devotional & fervent—went again to the Mansion House—agreed on a report—Mr Cummins resides at Smyrna—Delaware—appears to be a very fine man—Went to Church at XII. The Com. reported in favor of Dr. Meade but the report was laid on the table, & ordered to be printed—to be taken up tomorrow—the heat is excessive to day—ret^d at XI½ & laid down much oppressed—by drinking plenty of ice water & holding ice in my hand obtained some relief—was able to dine—the heat in the Church was peculiar & gave me some headache—I was some alarmed, but soon felt better. Time passes

29, 1811. One time presiding bishop. Died, February 15, 1843. (Cf. Stone. *Memoir of the Life of Rt. Rev. A. V. Griswold*. Philadelphia: Stavely and McCalla. 1844.)

⁵⁹The confirmation of Dr. Meade raised an unprecedented and grave constitutional question. He had been elected by the diocesan convention of Virginia as assistant bishop with the express proviso that he was "not to be considered as entitled to the succession" on the death of the diocesan, Richard Channing Moore. In that event the convention specifically retained the right "to proceed to the election of a principal bishop".

⁶⁰Rev. Christopher E. Gadsden, rector, St. Philip's Church, Charleston, S. Car. Born, Charleston, S. C., November 25, 1785. Consecrated fourth bishop of South Carolina, June 21, 1840. Died, June 24, 1852.

⁶¹Rev. John Henry Hopkins, rector, Trinity Church, Pittsburgh, Pa. Born, Dublin, Ireland, January 30, 1792. Consecrated bishop of Vermont, October 31, 1832. Died, January 9, 1868. (Cf. *Memoir by One of His Sons*.)

⁶²Ezekiel F. Chambers, lay deputy from the diocese of Maryland.

⁶³Horace Binney, lay deputy from the diocese of Pennsylvania.

⁶⁴Rev. Edward C. McGuire, clerical deputy from the diocese of Virginia.

⁶⁵Rev. John Johns, rector, Christ Church, Baltimore, Md. Born New Castle, Del., July 10 1796. Consecrated assistant bishop of Virginia, October 13, 1842. Died, April 5th, 1876.

⁶⁶Mr. John Cummins, lay deputy from diocese of Delaware.

⁶⁷Rev. Levi Bull, rector of St. Mary's Church, Chester County, Bangor Church, Churchtown, Lancaster County, and St. Thomas' Church, Morgantown, Berks County, Pa.

heavily as I feel too badly to read much—keep my room & am quiet & still—at 8 went to St Paul's—heard Dr Milnor preach on holiness of heart & life—very common place—his delivery bad as it was monotonous & a part real whining—Call'd on Mr

SATURDAY clear & pleasant in the Morning afterwards rainy & showery—at 5½ went up to Mr. Bedell's Prayer Meeting at 8th Street conducted by Mr Smith—Mr Bronson read Scriptures & prayd extem—Dr Meade made an address follow'd by prayer—went to Mr Bedell's for breakfast—was introduced to Rev^d Mr Moore⁶⁸ of Staten Isl'd—Mr— & recognized Mr Ridgeway—Paid Subsⁿ P. Rec^r.⁶⁹—called on Mr. Ammidor who handed me a letter from George—was glad to hear all were well—Mr Ives had a letter from his father respecting Slaters affairs—he has mortgaged to trustees a large property pov. 6.12.18 & 24 Mo & obtained a large sum from the Banks—has bt B& C. Dyers part of Steam Mill—has sold his part of Slaterville & the Mill at Pautucket for \$75,000 to Almy & Brown—Salma Manton has failed—At X went to Con. Some very fine speeches made by Rev^d Messers Montgomery⁷⁰ & Hopkins, & Mr Chambers of Maryland & H. Binney—on the Consecration of Dr Meade—at 3½ the Subject postponed by adg^d to Monday—Call'd at the Mansion House at 6—had a pleasant interview with Mr. Cummings & took (tea) with him & family—he appears to be evangelical in his views—I wrote to Mrs J—(Jones) to day & put the letter in the Post Office.

SUNDAY clear, pleasant & cool in the morning—rose early & went again to the Prayer Meeting—Conducted by Mr Allen⁷¹—Mr Jackson, Henshaw &c prayed—breakfasted again at Mr Bedell's—Dr Milnor led in prayer yesterday—Mr Ridgely to day—Call'd on Mrs Engalls & family—found her very sick—saw her oldest Daughter—I went to St Andrew's Church & heard Bishop Moore⁷² on prayer—a very eloquent & affecting discourse—P. M. went there again & found about 800 Sunday & Bible Class Scholars—They were addressed by Mr Bedell or rather talk'd to in a very impressive manner—call'd on Mr Searle at the Mansion House—Drank tea with Mr Ammidor & went with him to St Paul's and heard a most eloquent & spiritual Discourse from Mr Johns—Memoriter—a congregation of nearly 2000—

⁶⁸Rev. David Moore, rector, St. Andrew's Church, Staten Island, N. Y.

⁶⁹Philadelphia Recorder, a low-church paper.

⁷⁰Rev. James Montgomery, first rector of St. Stephen's Church, Philadelphia. B. Philadelphia, Nov. 25, 1787. Graduated Princeton. Lawyer. D. Aug. 25, 1816 (Bp. White). P. Oct. 7, 1817 (Bp. Croes). Rector, Grace Church, New York City, 1818-1820. Died, March 17, 1834.

⁷¹Rev. Thomas G. Allen. Listed as "residing in Philadelphia".

⁷²Right Reverend Richard Channing Moore. B. New York City, Aug. 21, 1762. Doctor of Medicine, practicing in New York. D. July 15, 1787 (Bp. Provoost). The first ordination in the diocese of New York, P. Sept., 1787 (Bp. Provoost). Consecrated 2nd bishop of Virginia, May 18, 1814. Died, Nov. 11, 1841. (Cf. Henshaw. Memoir of Richard Channing Moore.)

MONDAY clear & pleasant in the morning, afternoon cloudy—Call'd on Henry Frammem of the firm of Mottee & Frammem—at X went to the Convention—the business of the Consecration was soon bro^t up & argued till 2 of clk—some very good speaking by Dr Gadsden—Mr Kemper⁷³—Mr Goldsbury⁷⁴ &c—ayes & noes were call'd 3 times & the great question decided by 47 to 30.⁷⁵ All *professed* to be satisfied with the character & qualifications of D^r Meade for a Bishop, but I cannot help thinking these are hollow in some cases—these very persons were opposed to his being Bishop of Penn.⁷⁶ The question was not decided on party principles altogether, altho' the Low Churchmen were in his favor, so were the delegation from N & S Car generally—All of the Eastern Diocese voted for him except Mr Burroughs⁷⁷—All Con^t & N. Y.—against, also New Jersey—All Penn. except Mr Hopkins & Mr Kemper—part of Delaware & Maryland— I wrote Alexander a long letter—Took tea with Henry Frammen, 185 N. 6th St Mrs F. late Miss C. Potter a pleasant agreeable lady—at 8 went to St James' to hear the sermon before the D & F. M. S.⁷⁸ by Dr Onderdonk, it was rather dry—all about Church except the closing remarks in favor of Domestic Missions—not a word in favor of Foreign Missions—the congregation was not large—I was disappointed in the sermon—the delivery was poor—

TUESDAY warm & cloudy—a violent storm of Wind at S. E. & rain early this morning—At the Con. till 2 P. M.—the Bishops gave notice that the Consecration is to take place to morrow at X at St James'—Mr Crocker returned to day. Several Canons⁷⁹ passed to day, one is very important as to

⁷³The Rev. Jackson Kemper, assistant minister of the United Churches of Christ Church and St. Peter's, Philadelphia. B. Pleasant Valley, Dutchess County, N. Y., Dec. 24, 1789. Consecrated first missionary bishop for the Northwest Sep. 25, 1835. Bishop of Wisconsin, 1859. Died May 24, 1870.

⁷⁴Robert H. Goldsbrough, lay deputy from Maryland.

⁷⁵The difficulty in the confirmation of William Meade as assistant bishop of Virginia lay in the fact that he was excluded from succession to the diocesan. By the election of another individual in such case, there would be a bishop without a diocese. The convention was reluctant to create such a precedent especially as it would deprive a bishop of his jurisdiction without "any fault on his part". Opinion was sharply divided. One group took the view that this constituted "a constitutional impediment, on account of which his consecration ought not to take place". This view was defeated. Eventually it was determined that the testimonial should be signed "with qualification, whenever the presiding bishop shall have satisfactory evidence that the convention of Virginia have resolved that the assistant bishop shall succeed the diocesan in case of survivorship." This the Virginia Convention did. The full account of all the proceedings in this case may be found in Perry's *Half Century of Legislation*, Vol. II, pp. 225-228; 233-234; 236-240; 304.

⁷⁶In an election characterized by bitter party feeling Dr. Meade was defeated as assistant bishop of Pennsylvania in 1827 by one vote.

⁷⁷Rev. Charles Burroughs, clerical deputy from New Hampshire.

⁷⁸Domestic and Foreign Missionary Society.

⁷⁹The new Canons were:

1. Of those who have officiated as Ministers among other denominations of Christians, and apply for orders in this Church.

Bishops—There are to be no Suffragan Bishops, & only one Assis't B to each diocese— Wrote a long letter to Brinton & Caroline—Even^g went to St Paul's, & heard with much pleasure Mr Hopkins⁸⁰ of Pittsburgh, a real evangelical Sermon, bid him God speed, & told him all my prayers prejudices against him are removed—his Sermon was talented, experimental & calculated to do good—

WEDNESDAY clear & cool—went to [prayer] meeting a very interesting one—Dr Milnor made a short but forcible address respecting our Privileges as Churchmen & prayed—breakfast with Mr Bedell—Call'd on Mr Annmidon & H. Y. Framm—At X went to St James'—The Consecration of Dr Meade—Sermon by Bishop White—his voice falters so much, it is hard to understand him—not very good— 'Be faithful unto death, & I will give thee a crown of Life'—totally Different from Mr John's from same text— All the Bishops, except Ravenscroft,⁸¹ assisted in the Consecration of Bishop—The Communion was administered to nearly 100 clergymen & a few Laymen— The Music of the Choir & Organ was very fine—Con. met at 5. not much business done—adjourned at 7—went to St Paul's, heard Mr Hawkes of New-Haven preach a beautifully written & eloquently Delivered (sermon) but I thought it wanted spirituality—a large congregation—Singing good—

THURSDAY clear & cool—went to the prayer meeting conducted by Mr. Bedell—Mr Boyd read Scripture & prayed—Bishop Meade made a very touching exhortation on the subject of these privileges, & the good done & the comfort of Christian Churchmen united with one heart & one mind in praise & prayer—refr'd to our separation never more as respects some to meet again below, but we should meet in the Courts above, where we should be employ'd in praise & adoration forever—he offer'd a very fervent & appropriate closing prayer, & after the Doxolog was sung with much animation & good feeling, he gave us the Benediction, & many a hearty shake of the hand went round, & then we separated. At Convention at X—The State of the Churches was read, & the statement was very encouraging from every State & Diocese— An increase of Ministers & Churches every where. The Report of the Committee on the Dom. & For. Miss. Society was read & accepted—There

2. *Offenses for which Ministers shall be tried and punished.*

3. *To govern the case of a Minister declaring that he will no longer be a Minister in this Church.*

4. *Concerning Ministers removing from one Diocese or State to another.*

5. *Of Assistant Bishops.*

⁸⁰This comment is interesting inasmuch as Dr. Hopkins ranked as a definite high churchman.

⁸¹Bishop Ravenscroft was a life long friend of William Meade—both Virginians. Ravenscroft, however, refused to sign Meade's testimonials for bishop because he thought Meade lacked a proper sense of the Church. For the same reason he absented himself from the consecration, saying, he would have no hand in making Meade a bishop.

is diversity of opinion as to Missions—The States of N. York, N. Jersey & a majority of Penn^a—are opposed to foreign Missions, I mean among Churchmen— It will not be efficient—Mr Rutledge is the Secretary— The Selection of Psalms lays over till next Con. which will make 9 years, since the subject was given to a Con.— Before Convention met, had a conversation respecting George with Henry—Went to St James' at 4½ waited half an hour before the Con. met—the reading the dry pastoral letter of the House of Bishops, drawn up by a Bishop who is 82 years, with a mind unimpaired—took ¾ of hour to read it— left the Con. at 6½ & went to Front St to see Henry Frammem, who had gone over to Jersey to bathe—from thence walk'd up Arch to 5th & to 6th arrived at 7½ very much fatigued—H F^s—took tea found his Lady very pleasant & lady liked in her manner. Mr F. could not give me an answer about George, but will write me—ret'd to my Lodgings very much fatigued.

FRIDAY clear & pleasant—arose at 5 made ready for New York & before 6 went on board the Burlington Steamer and at 6 left the Wharf— Found a great many of our Clergy on board including Bishop Hobart, who is very free & sociable— had a very pleasant time up the Delaware—stop'd as usual at Burlington, Bristol, White Hill & Bordentown—Passengers occupied 12 Stages—was not at all crowded in the Stage in which I was, being only 6 adults & a little girl—A pleasant & cool ride to New Brunswick—went on board the Trenton—a fine boat, & arrived in N. York at 4½— It was very hot & uncomfortable on board the Steamer—While on board the Burlington, was much alarmed under the apprehension, that someone taken away my Trunk by mistake or design, as on examination among the Trunks in the Baggage House mine was not to be found, after a close examination, but after all it was at the bottom, altho' at first placed at the top—Arrived at Houston St at 5—found all in usual health— Dr Valk gone to Morristown to look for a place to settle—Theodore & Frances called up to see me—retired early as I was fatigued & had some head ache.

SATURDAY clear & warm—had a good nights rest & am quite well—In the morning rode to Wall St in a Sociable—went to Mr Wood's Office, the Exchange—call'd on Mr Auchincloss—had a pleasant conversation with Dr Milnor—returned in an accommodation much oppressed with the heat—Did not go out in the Afternoon—T & F. came up in the afternoon to tea—read the Recorder &c.—

SUNDAY clear & warm—rested pretty well last night & my health is good this morning—'O may I be in the Spirit on (this) the Lord's Day'— May he assist me in keeping it holy, & may His Spirit assist me, that I may worship him in the beauty of holiness—Went with Mr W and family to the Church of the Ascension—heard a well written sermon from M. East-

burn on first 4 verses of 122 Ps—It was not decidedly spiritual—there was no part of it alarming to penitents & very little comforting & encouraging to the Xⁿ—it was well delivered but wanted unction—He read the service well, but rather monotonously & rapidly—was wanting in solemnity— P. M. went to Dr Brodhead's⁸² C^h heard a good sermon from Dr De Witte⁸³—'perfect love casteth out fear'—nearly an hour long—a very large congregation—Read much in 7th Vol. Lady of the Manor & found it very interesting— have not suffer'd much from the heat to day—Wind S—T & Frances came up to spend the even^g—

MONDAY morning cloudy & rainy—At 8 it cleared up very warm—I call'd on Geo. Griswold & found him more comfortable & encouraged—Went down in an accommodation—stop'd at Mr Benninger's to buy ties—at Mr T & J. Swords—met there Rev^d Mr Burroughs & Searles—to Mr Wood's Office—Exchange—and returned to Mr W^s some oppressed with the heat— Frances came up to see me—took a nap & felt better—At 2½ left Mr W^s in a Hack & went down to the Steamer—It soon rained very hard—left at 4 in 1¾ hours ran to Sands points, 25 miles— Cloudy & moderate Wind at S. 80 passengers Rev^d Messer's Morss⁸⁴ & Burroughs—Mr Slidell & Mr Clark were the only persons I was acquainted with—"there is such a _____ it is difficult to write—Took a Cot & rested pretty well.

TUESDAY rainy early in the Morning—rose at 5—it was very thick & unpleasant—arrived at Newport at 7 soon after which it cleared up pleasant—arrived at the Wharf at 10—found George there waiting for me in the Chaise—Was rejoiced to find George Ellen & Mrs J well at home & all my connections in the town—Had much conversation with Dr Morss & Rev^d Mr Burroughs about high & low Church in a pleasant manner— They are very high Church & have strong prejudices against the Low—I arrived at my own home at 10½ & a sweet home it is— I have every inducement for Gratitude to my Heavenly Father, for his mercy & goodness to me & mine—for the continuance of my health & theirs during an absence of nearly 3 Weeks—for his preserving me from casualty, during my journeyings by Land & Water of about 600 miles— 'Bless the Lord, O my Soul' Amen & Amen—

Providence, 25th Aug^t 1829."

⁸²Rev. Jacob Brodhead, minister of the Reformed Dutch Church, Broome Street.

^{s3}One of the ministers of the Collegiate Dutch Church.

⁸⁴Rev. James Morss, rector of St. James' Church, Newburyport, Mass.

HISTORICAL MAGAZINE

At the end of the Journal Mr. Jones lists his expenses.

“Expenses to New York, Phil & back.

1829 Aug. 6. Passage to Franklin	6.
at N. York	1.75
Aug. 11. Passage to Phil.	3.75
20. Board 10¼	12.75
21. Passage to N. Y. &c	2.75
24 Expenses in N. Y.	2.
Passage to Providence	6.
	<hr/>
Total	\$ 35.

THE DIOCESE OF OLYMPIA

*By Rev. Herbert H. Gowen, D. D.**

THE making of a diocese has, of course, much in common with the making of a nation, and, indeed, with the shaping of history in general. Geography and climate play their part; the efforts of adventurous pioneer men and brave women have their share; and from afar there comes the influence of other lands and remote generations, with contributions which, like waves beating upon a sea-shore, hold in them the undertones of experiences belonging to the very dawn of civilization. Beyond all, to the Christian, is the consciousness of a Divine plan behind all the unformed or half-formed purposes of men.

The story of the diocese of Olympia must necessarily begin long before the present name or boundaries had entered the imaginations of the most far-seeing of Churchmen. We may even see a far-off hint of what was to come on that day in 1579 when Sir Francis Drake's chaplain held the first service from the English Prayer Book on the Pacific coast in the neighborhood of Drake's Bay near San Francisco. That service was a kind of prophecy of the part our branch of the Church Catholic was to play in the spiritual upbuilding of Pacific coast civilization.

But there was a long interval between this event belonging to "the spacious days" of Queen Elizabeth and the day, September 25, 1835, when Dr. Jackson Kemper, first missionary bishop of the American Church, was consecrated to minister to the scattered sheep in all the West, from Iowa to Kansas, and beyond. And eighteen more years passed before William Ingraham Kip came out to be the first American bishop on the Pacific coast.

After this, however, it was less than a year before the foothold gained through Bishop Kip's consecration on October 28, 1853, was made secure by the consecration of Thomas Fielding Scott to be bishop of the territories of Oregon and Washington. At this time even the political status of the two north-west territories was by no means fully determined. Indeed there was even no clear distinction between these territories and the British dominions to the north. The famous slogan "Fifty-four forty or fight" will recall the tenseness of the situation which existed for some years and was ended only by the Washington Treaty of June 15, 1846, defining the boundaries between British Columbia and Washington. The setting off of the latter state from Oregon

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actually came still later, namely on March 2, 1853, and until this time Bishop Scott had jurisdiction over the whole immense region from California to the British border. It stands to reason therefore that during these years the organization of the Church in what is now the diocese of Olympia made no great headway. Some work was carried on from Victoria, B. C., by the Rev. Herbert Beaver and the earliest records of baptisms, marriages and burials in Washington are to be found in the parish registers of Christ Church Cathedral in that city.

Prior to the arrival of Bishop Scott in 1854 there was not only little organization but little material to work with. The Rev. St. Michael Fackler, who had crossed the plains in 1847, was indeed in the field, but he was held back by poor health from attempting much missionary work. Nevertheless, he served the Church at Oregon City as an agent of the Board of Missions with ability and devotion. In 1851 the Board appointed the Rev. William Richmond, of New York, but he also was obliged to confine his work to Oregon. Two years later a meeting of Episcopalians, consisting of three clergy and seven laymen, was held in Oregon City when resolutions were adopted requesting the General Convention to appoint a missionary bishop for Oregon and Washington and recommending for the office the Rev. Dr. John McCarty, who had been serving most acceptably as chaplain in the United States Army at Portland and Vancouver Barracks. The work he accomplished at Vancouver, Washington, makes Dr. McCarty the actual founder of missionary work in the present Diocese of Olympia.

Unfortunately for the intentions of the first Episcopal convention of the Pacific North-west, news in those days travelled slowly and ere the resolutions had reached the General Convention Dr. Thomas Fielding Scott had been elected to the charge of the two territories. He was consecrated in January, 1854, and officiated in Portland, Oregon, for the first time in the April of that year.

Of Dr. Scott's labors in the early days of an episcopate which included the oversight of the Church in Idaho also, Dr. McCarty writes: "It would be difficult for anyone in the Atlantic states to appreciate the fatigue, hardship and discomfort which the bishop had to undergo in the discharge of the duties of his missionary episcopate." But harder than the physical trials was the apparent apathy of the Church as to the sending of reinforcements. It was this apathy which led the bishop to write, when he received no tidings of any help forthcoming: "Is it true then that the children have come to the birth and there is no strength to bring forth?"

Confining ourselves to work within the boundaries of Western Washington, we may note the holding of services at Olympia and Nisqually and at the military post of Steilacoom, to which place Dr. Mc-

Carty had removed from Vancouver. There was as yet no organized congregation in Washington (and only three in Oregon). Dr. McCarty was still in 1856 urging that "our ever-moving people westward" should be "followed by heralds of the Cross to help them in the way of purity and virtue". Even in 1859 we find the bishop lamenting in convocation that he had not one clergyman to spare for the increasingly important region of Puget Sound. The following year came the Rev. D. E. Willis to Olympia, much impressed with the place as "the headwaters of that great inland sea" and prophetic as to the time when "the Atlantic and the Pacific should be linked together with iron bands".

Summarising Bishop Scott's work to the year 1867, when he practically bade farewell to the territories, we may say that up to this time he had reported 59 confirmations in Washington, namely, 15 in Olympia, 29 in Vancouver, 5 in Port Townsend, 1 each at Wallawalla and Seattle, and 8 at Cathlamet. Of this last there is a feature which is a wonderful illustration of the way in which the activities of various parts of the Anglican Communion are linked together. In 1881 Bishop Paddock refers to a visit to Cathlamet in the following terms: "It was most interesting to me to be in that place where Bishop Scott, of blessed memory, twenty-seven years before held the first confirmation ever held in Oregon or Washington Territory. He there laid hands on seven, a mother, her four daughters, and two grandchildren, while there stood by them the aged husband and father who sixty years before, in early youth, had been confirmed in Scotland by Bishop Kilgour, at about the time when the same prelate consecrated Samuel Seabury the first bishop in the United States".

Realising now that a younger man was required for so arduous a work Dr. Scott returned to New York, where soon after he died of Panama fever. He lies buried in the beautiful churchyard of Old Trinity. Thus passed to his rest the first bishop of the real Northwest.

Without delay efforts were made to provide a successor, but the first bishop-elect, Dr. Benjamin Paddock, afterwards bishop of Massachusetts, declined and it was not until the following General Convention, October, 1866, that the Rev. Benjamin Wistar Morris, of St. Luke's Church, Germantown, Pennsylvania, was elected and consented to serve. He was consecrated bishop of Oregon and Washington, and reached Portland for the first time on January 2, 1869.

I have heard Bishop Morris describe the laborious preparation he was wont to make in packing a wagon-load of supplies and the necessities for conducting services prior to starting out on a tour of his vast diocese. After the pioneer work of so arduous a character that it almost led Bishop Scott to succumb to discouragement, the early years of Bishop

Morris strike a note of cheerfulness and optimism. This is no doubt due to the fact that the existing foundations had been well and securely laid. On his first visit to Puget Sound the bishop officiated at Olympia, Tumwater, Steilacoom and Seattle. In the last named place he found the Rev. Peter Hyland at work and in co-operation with him (one of the most famous of Washington missionaries) Bishop Morris organized Trinity Church, which became, under the fostering care of laymen such as Hiram Burnett, a parish in 1878. Nowhere was his task easy. Of one service in Eastern Oregon he writes: "My first service, in 1872, was in a small forlorn and most untidy school-house, dimly lighted by the traditional 'tallow-dip' judiciously waxed to various sized chips, picked up at the wood-pile, which did duty as a robing room for the assisting missionary, the Rev. L. H. Wells, and myself." Here first appears the name of that other noble Washington missionary who, after notable service in Tacoma and elsewhere, became the first bishop of Spokane, and retired only to establish new work in his old sphere; a work which continued almost until his death in Tacoma, well over the ninetyeth year of his age.

At this point we may well mention still other missionaries of the time who worked in the tradition of Dr. McCarty, Mr. Hyland and Bishop Wells. These will include such men as the Rev. A. S. Nicholson, of Olympia, and the Rev. Dr. Nevius, who with an apostolic fervor which burned brightly to his dying day founded churches all over Eastern and Western Washington.

Under the stimulating influence of men of this type, and under the guiding hand of Bishop Morris, the time soon came for further ecclesiastical division of authority. In 1880 Washington Territory was formally detached from Oregon and assigned a bishop of its own. The lot fell upon Dr. John Adams Paddock, of St. Peter's, Brooklyn, the brother of the aforementioned bishop of Massachusetts. He was consecrated in the same year and went out immediately to take charge of a jurisdiction which now included seven clergy, eight churches or chapels, four rectories, and the girls' school at Wallawalla which had been founded by Mr. Wells. But the journey westward was saddened by the death of the new bishop's devoted wife. How fruitful that sacrifice was to be will be appreciated by those who remember the good work carried on for many years by the Fannie Paddock Memorial Hospital which the bishop founded in his wife's memory. Impressed also by Mr. Wells' success in the establishment of St. Paul's School, Wallawalla, Bishop Paddock spent much time and effort in the founding of Church schools in Tacoma, which he had made his see city. Through the generous contributions of Mr. C. B. Wright, of Philadelphia, the Annie Wright Seminary for girls was first established, and shortly afterwards a similar

sum was raised to build a boys' school to be known as Washington College. The latter, however, did not withstand the sea of depression which followed hard upon the first 'land boom' in the district. Bishop Paddock also succeeded in building an episcopal residence which was for long the hospitable centre of social life in the jurisdiction.

Nevertheless, after ten years of effort to cover the rapidly increasing responsibility for work throughout the state, the bishop's health failed him. Having suffered from a stroke shortly before his thirteenth annual convocation, he asked for an assistant. Instead of this being granted the plan was launched for a division of the state into two missionary districts, and in 1892 Bishop Paddock was relieved of the care of the eastern part of his jurisdiction by the election of the Rev. L. H. Wells to be bishop of Spokane. Ere the next meeting of convocation the bishop of Western Washington had "entered upon that long and peaceful rest which, after all, is the frictionless activity of the redeemed in the presence of the throne of God." He who had made his Brooklyn parish a hive of fruitful movement had made of Washington a jurisdiction in which a sound superstructure was placed on well-grounded foundations. There were but five clergy when he commenced his episcopate and few churches. Wallawalla, the largest city, had a population of about five thousand, Seattle had two thousand, Tacoma eight or nine hundred, and Spokane but two or three hundred. As for material possessions there was a little cottage church at Olympia, the quaint St. Peter's at Tacoma, with its old tree-tower—"the oldest Church tower in America"—an upper room used for worship in New Tacoma, a primitive church building, with rectory, in Seattle, the Chapel of the Good Shepherd in North Seattle, a deserted church at Kalama, "a comely house of God", with small clergy-house and school-building at Wallawalla, and a school-room at Spokane Falls. What on these foundations was achieved during the ten years that followed will be familiar to many still living. It may be worth recording that in 1888 Bishop Paddock visited the Lambeth Conference and—modest old man that he was—received special attention from Queen Victoria due to her mistaken impression that the bishop of Washington Territory must represent Washington, the capital city of the republic.

On March 28, 1894, three weeks after Bishop Paddock's death, a commission was received from the Rt. Rev. John Williams, bishop of Connecticut, and senior bishop, appointing as bishop in charge of the missionary district of Olympia (the title now given to the church in Western Washington), the Rt. William Morris Barker, missionary bishop of Western Colorado, a nephew of Bishop Morris of Oregon. Little more than a year later, by action of the House of Bishops, Bishop Barker was relieved from responsibility for Western Colorado and

"directed to exercise episcopal functions in the missionary district of Olympia".

The first bishop of Olympia reached Tacoma on April 18 and soon made himself acquainted with the needs and characteristics of the district. His journal, published month by month in the *Washington Churchman*, reveals an extraordinary amount of activity, especially when we consider the fact that it was already known that the bishop was suffering from an affection of the heart. Mrs. Barker once told the writer that she never saw him leave the house without being prepared to hear the news of his death before he could return. Some clergy, possibly ignorant of this fact, held the opinion that Bishop Barker was 'not interested in missions', but the only ground for such an opinion could have been that at the beginning of the bishop's period of oversight he felt he had been sent to administer work already existing rather than to inaugurate new enterprises, and that later, when his appointment to Olympia was confirmed, he was cautious about starting work where there seemed small prospect for its continuance. There can be no question as to the Bishop's interest in the work of the Fannie Paddock Hospital, or that of the Annie Wright Seminary. The bishop's charm of manner and his great musical ability made him always a welcome visitor to these and other institutions, while his house was always generously open to the clergy and other visitors to Tacoma. During the months which followed the decision of the House of Bishops to relieve him of his responsibility for Western Colorado, Bishop Barker's journal is a remarkable record of comprehensive and effective work, with many confirmations at a number of places which are unfortunately unrepresented in our diocesan journals of to-day.

So things went until the February of 1901. On the 13th of this month the bishop held a Quiet Day for the clergy at which he gave the affectionate and helpful address which proved to be the last they were to hear from his lips. The next day he held an ordination at which two deacons were advanced to the priesthood. Just a week later the news of the bishop's sudden death was flashed from Tacoma. A hurried meeting of the Standing Committee was held and the official notification of Olympia's bereavement was sent to the then presiding bishop, Dr. Thomas M. Clark, of Rhode Island. Bishop Barker's funeral took place on February 23 at Tacoma and among the many present were the lord bishop of Caledonia, Bishop Morris of Oregon, and clergy from Oregon and British Columbia as well as those of Olympia. After the blessing had been pronounced by Bishop Ridley and the *Gloria in Excelsis* sung, many lingered in the cemetery while the grave was being filled. Only the thoughts of peace and resurrection light filled the

hearts of those who realized, some of them perhaps for the first time, the heroism of the life which had just closed on earth.

As there could be no selection of a bishop to take the place of Bishop Barker till the meeting of the General Convention in San Francisco in October, 1901, Bishop Clark placed the district temporarily in the hands of Bishop Wells of Spokane. In view of his intimate knowledge of Western Washington no choice could have been happier. Bishop Wells arrived in Seattle on March 22, 1901, went over the various matters requiring attention with the Standing Committee and was soon engaged in a full program of visitations and confirmations.

Opinion had for some time been gaining ground that efforts might be made at General Convention to reunite the missionary districts of Olympia and Spokane. Hence at the annual convocation of Olympia district a strong appeal was made to the Church to proceed with the election of a new bishop and the pledge was made that the district would proceed rapidly with the task of raising funds for its endowment as a diocese. As a matter of fact the delegates to the General Convention found no difficulty in convincing the assembly that the appointment of a strong bishop for Olympia would be of great advantage to the whole Church, and those present were well pleased when it was announced that the choice of the House of Bishops had fallen on the Rev. Frederic William Keator, of Dubuque, Iowa. The election was ratified by the House of Deputies, and the Olympia delegates returned home well satisfied that their prayers had been granted.

Dr. Keator had in earlier years practised law in Chicago, with the future Bishop Edsall of Minnesota as his partner, and it was Dr. Edsall's advice which turned his thoughts towards the ministry. After ordination he served the Church in Chicago, Freeport, Illinois, and in Dubuque, where he was rector of St. John's Parish for eight years. He was consecrated bishop in his old parish, and reached Tacoma on January 25, 1902, preaching his first sermon at St. Luke's Church the following day. He received an enthusiastic welcome from the Tacoma citizens on the next evening and then proceeded to Seattle where on February 2 he confirmed a class at St. Mark's Church for Trinity Parish, which had lost its church by fire a few days previously.

Of Bishop Keator's episcopate of over twenty years it is difficult to speak briefly. It was characterized throughout by the influence of a singularly virile personality, by forceful and even eloquent sermons which were impressive quite apart from the size of the congregations which heard them. It was marked also by an amazing physical activity which never shirked the demands made upon his presence, often for quite insignificant occasions. Coincidentally will be remembered his ardent love for and effective service in the cause of Masonry, the prin-

ciples of which he was never too weary to expound. He retained his residence in Tacoma but was more often than not 'away from home', except that the diocese itself was always his real home. Like Bishop Paddock he attended one meeting of the Lambeth Conference, but apart from the necessary periodical visits to General Convention and provincial gatherings, he was best pleased to live and move in the jurisdiction of Olympia.

Probably the event which is best worth describing in some detail is the transformation of the missionary district into the diocese of Olympia which was accomplished under Bishop Keator. In order to tell the story adequately it is necessary to go some way back and first recall the efforts made in 1890-91 which, unsuccessful as they were, at least in attaining their main objective, did succeed to a degree which showed what might be done in better times and with the background of a larger population. It was in connection with the celebration of the decennial of the jurisdiction that the matter was put in the form of a resolution declaring it to be the purpose of the district, with the help of God and the general support of the Church, to apply for admission as a diocese to the General Convention of 1892. Bishop Paddock gave his cordial approval and Bishop Morris of Oregon pointed out that what Oregon had done was not impossible for Olympia to achieve. However, the money raised at this time did not exceed the sum of \$8,000 and the effort lost the impetus of its first enthusiasm. In July, 1893, an attempt was made by the nine northern counties of the district to go 'on their own' and create a diocese of Seattle, but this scheme naturally proved abortive and, moreover, 'hard times' had now settled down over state and jurisdiction alike.

The next effort came in 1910 when Bishop Keator made a strong appeal for action, pointing out that of the sixty-five dioceses in the United States twenty-six had fewer communicants than the district of Olympia. He also pointed out that the General Convention was to meet in October, 1910, and that early attention was necessary if diocesan organization was to be effected in time. Of the \$50,000 needed for endowment \$13,000 was now in hand, \$10,000 was available from the 'Harold Brown Fund' held by the Board of Missions, and \$9,000 might be expected from the general missionary treasury. This left only \$18,000 to be raised in the diocese itself. Bishop Keator concluded a powerful appeal with the words: "We can if we will; we can and we will."

The annual convocation held on May 25, 1910, at Trinity, Seattle, responded with alacrity to the bishop's appeal; resolutions were passed affirming the determination of the convocation to achieve diocesan organization without delay; and the bishop was asked to assume executive direction of the movement. At a special convocation held at St. Mark's

Church, Seattle, four months later the treasurer announced that the sum required had been practically assured; and Bishop Keator was unanimously elected the first bishop of the diocese of Olympia. Thus ended the last convocation of the district and the first council of the diocese. It was now only necessary to await ratification by the action of the General Convention.

An added touch in the matter of diocesan organization was given in the convention of the following year when a report on the diocesan seal, which owed much to the suggestions of the bishop himself, was presented and accepted. The following quotation will be of interest to many outside the diocese: "After careful consideration of correspondence with several authorities on ecclesiastical heraldry, your committee requested Mr. Pierre la Rose, of Cambridge, Mass., to make a preliminary drawing of a suggested coat of arms, to form part of the seal of the diocese of Olympia. The sketch was received on February 23, 1913, together with the following interesting explanation: 'It is based upon the voyage of Captain Gray, which conserved the territory of Washington to the United States, just as now the Church will conserve it to the Kingdom of the Christ. The sail of the heraldic ship is charged with the arms of George Washington, in honor of whom, of course, the State is named. And to indicate the State rather than the City of Washington, D. C., I have charged the pennant at the mast-head with the St. George Cross, which in ecclesiastical arms is constantly used to symbolise the Anglican Communion. The colors of the whole should quite naturally fall into a patriotic combination of the American colors. And I think that even without a knowledge of Gray's voyage and the analogy involved, the whole symbolism of the diocesan coat will be clear to the least instructed.'"

It is neither possible nor necessary to say much in detail of Bishop Keator's administration. When, in January, 1917, an enthusiastic gathering of churchmen met at the Arctic Club in Seattle to celebrate the fifteenth anniversary of the bishop's consecration, the testimony of five visiting bishops and that of the representative clergy and laity of the diocese bore witness to the esteem he had won. It is characteristic that on this occasion Bishop Keator used the opportunity to speak vigorously with regard to the launching of the Clergy Pension Fund in the diocese.

Of two or three other accomplishments something may be added. One is the experiment made in 1913 and succeeding years with the House of Churchwomen. The bishop, to begin with, had been strongly opposed to the idea of permitting the election of women as delegates to convention, not through any derogatory opinion of the value of women as legislators, but through fear lest, should it become possible to elect

laywomen, it would be more difficult than ever to secure the election of laymen. Hence the proposal for the creation of a House of Churchwomen, and the preparation of a new canon providing for the presentation of the plan of the convention. The new organization was launched in 1914, with Mrs. Edmund Bowden as its first president. It continued to function till 1921, when the bishop reviewed the history of the experiment, analysed the causes of its comparative failure, and now expressed himself in favor of an amendment to the constitution making women, under certain conditions, eligible for election to the convention.

There may be mentioned also the work necessitated by the introduction of the Church Pension Fund system; that involved in the creation of the Province of the Pacific; and, by no means least in importance, that entailed in pushing forward the Church's Nation-wide Campaign of 1919-22. To all these calls upon his time and strength the bishop proved more than equal. More still might well have been anticipated from his stalwart and vigorous manhood. But, in January, 1924, almost out of a clear sky, came the summons of the angel of death. The shock was felt far beyond the bounds of the diocese and of church circles. Indeed, the grief of the entire state was unmistakable. At the funeral services in Tacoma there were crowds drawn from every walk of life, and as the clergy of the diocese rendered their final service in filling the grave the feeling expressed itself on every side: "His body is buried in peace, but his work and influence will remain a precious inheritance to the Church he loved and served."

There was some delay in the election of a successor to Bishop Keator, due partly to the inability of the clergy and laity to agree upon a candidate, and partly to the disinclination of the clergyman first elected to accept the invitation. But the third attempt, at a convention held in Tacoma on February 3, 1925, resulted in the unanimous choice of the Rev. Simeon Arthur Huston, rector of St. Mark's Church, San Antonio, Texas. The bishop-elect, who received the degree of D. D. from Kenyon College and has since then been honored with the degree of LL. D. from the College of Puget Sound, was ordained deacon in 1902 and priest in 1904. Prior to his acceptance of work at San Antonio he had served the Church at Columbus, Ohio, St. Paul's Church, Detroit, Michigan, and St. Mark's Church, Cheyenne, Wyoming. His consecration as bishop took place in his former parish at San Antonio on May 15 and immediately after, with his wife and family, he set out for Washington, to be everywhere received with the warmest of welcomes.

As Bishop Huston is still alive and active it would hardly be seemly to describe in any detail the work of the more than fifteen years of his episcopate. It will suffice to say that during these years the number of

communicants has increased from seven thousand to approximately ten thousand and the value of church property from \$314,350 to considerably above a million dollars. Several old and worn-out buildings have been replaced by fine modern structures, notably in the case of St. Mark's Cathedral in Seattle.

Of the cathedral building project and its present status something more must be said. The cathedral idea was originally launched by the Rev. E. V. Shayler, rector of St. Mark's Parish, shortly after the Armistice Day in November, 1918. The plans then prepared by Mr. Champney and exhibited in the vestibule of the church attracted much attention. Then came Mr. Shayler's election as bishop of Nebraska and his consequent departure from the diocese. Further delay was caused by the death of Bishop Keator, and it became plain that any fresh steps in the direction of cathedral building must await the coming of the new bishop.

But it was not until 1927 that the campaign was renewed. The 'drive' for funds which was then undertaken is referred to by Bishop Huston in his annual address of that year. He writes: "The very successful campaign of St. Mark's Parish, Seattle, for the first unit of the new cathedral project is of such recent date and so familiar to you all as to call for no extended comment. . . . It is a brilliant illustration of the generosity of a patient people, laboring long under the handicap of an inadequate equipment and now aspiring to do a big thing in a big way, not only for themselves but for the diocese as a whole." The bishop proceeds to explain that "during the current year thought and time will be given to the important matters connected with the drafting of a proper form of cathedral organization for submission, we hope, to the next Convention."

Unfortunately, in two respects there was delay such as has had embarrassing repercussions. The campaign for pledges had been successful beyond all expectation, but the length of time taken for the preparation of building plans and the grading of the site brought the actual work of construction into the very heart of the 'depression', with the result that there were many inevitable defaultings, while some subscribers had in the meantime died or left the city. In consequence the building made but slow progress in the teeth of a heavy indebtedness. Yet the bishop was able to speak of the rising edifice with some justifiable pride and remind the diocese of the necessary consideration which must be given to certain canonical requirements.

This last reference suggests the second difficulty encountered by the cathedral project. Possibly fearful of involving itself in the cathedral debt, the diocesan convention took up rather charily the matter of cathedral organization. Indeed, all that has so far been accomplished in

this direction has been through the action of the convention of 1931 when a new Article (IV, entitled *The Cathedral*) was adopted in the constitution as follows: "St. Mark's Church, of Seattle, is hereby designated and declared to be the cathedral church of this diocese and the official seat of the Bishop of the same."

In the face of these difficulties and in spite of the long-continued depression, to the great joy of the parishioners of St. Mark's and of the diocese in general, the first unit of the cathedral was ready for occupancy at Easter, 1931. In his convention address of 1932 Bishop Huston makes reference to the opening in the following terms, after mentioning other building projects of the same time: "The largest of these, of course, was the completion of the present unit of the Cathedral, which was thrown open for its services on Easter morning, when I had the unusual experience of preaching to a congregation that numbered close to two thousand. Subsequently the new edifice was dedicated in a service, fitting for the great occasion, and on the following Sunday the children of the Diocese, to the number of several hundred, presented their annual Lenten Offering for Missions and were addressed by Bishops Rowe, Wells, Cross, and by Bishop Schofield of Victoria, B. C. We trust that this annual service may be one of the many which will serve to unite us as we need to be united in a common devotion to the world-wide missionary enterprise of our beloved Church."

The cathedral has naturally become the centre for many of these diocesan activities and for many special services of a character which would have been impossible in a smaller or less representative church. But the future is not without its clouds—clouds which, of course, are not peculiar to the diocese of Olympia. The heavy debt which hangs like the sword of Damocles over the cathedral parish has not yet been met to any extent, though the bishop himself has at the present time gallantly placed himself at the head of a movement to save a difficult and indeed dangerous situation. It would be a subject for great gratitude to him and to the dean should this new 'drive' prove successful.

But it would be setting forth the story of the diocese of Olympia very disproportionately were too much space devoted to the cathedral and its problems. There are many other aspects of the diocesan life which are more cheerful to contemplate. The bishop has shown himself keenly interested in, and a valiant supporter of, progressive movements of a civic as well as of a religious character. He has organized successfully for a number of years the annual summer conferences for clergy and laity. Summer diocesan camps for young people have also been a feature of diocesan life since 1928. While, unfortunately, some of the older institutions of the diocese in the form of schools and hospitals have disappeared with the passage of time, others have been

founded, notably the Children's Educational Foundation on Mercer Island, which continued to flourish.

It has been impossible to touch upon many features of diocesan life and work which deserve mention. In some ways, in surveying the past, the volume of missionary work in the diocese may seem to have shrunk, through population changes and for other reasons such as have led here and there to the closing of churches. For example, Skagit County which once carried on more than a dozen missions under Arch-deacon Applegate, now has but two or three. Moreover, the Indian work which was once important in several parts of the diocese now no longer exists. But, on the other hand, some new work is of outstanding importance. This is particularly the case with the work among the Japanese, both in Seattle and in the White River valley. St. Peter's Church, Seattle, which now includes well over a hundred communicants, owes a great debt of gratitude to the Rev. Genjiro Shoji who as layman and priest has carried on the work for over thirty years. In addition to the work among Japanese some work from time to time has been carried on among the Negroes of Seattle. This work is now centered in St. Philip's Mission.

To sum up, it may be said that if the parishes and missions have not greatly increased in number during the past forty years, most of them have at any rate grown considerably in strength. In Seattle there are now seven self-supporting parishes and four missions. In Tacoma there are three parishes and two missions. Outside of these two larger cities there are eight self-supporting parishes and twenty-three organised missions. Some of these latter may become self-supporting in the near future.

Readers of this sketch will note a great many inevitable gaps, particularly in the omission of reference to the fine work carried on by the various branches of the Woman's Auxiliary and the comprehensive activities of Young People's Societies. But the chief omission in the eyes of many will be the failure to describe the self-sacrificing work of the host of devoted laymen and clergymen who from early times built their very lives into the structure of the work in Western Washington, and are now at rest in Paradise. No one who knows anything of the past history of Olympia could overlook the devotion of laymen like Noah B. Coffman, William West, Charles Prosch, Charles Shepard, Fred Rice Rowell and a host of others. Nor will the names of the pioneer clergy be forgotten when the final roll is made up. Probably in few parts of the Church's far-flung field has there been a greater outflowing of love than, in God's providence, has fallen to the lot

of this part of the Far West in the lives of men like McCarty, Hyland, Nevius, Watson, Badger, Dickson, and others too numerous to mention. It is this love which it has been the privilege of the present generation to inherit, and to pass on undiminished to our children.

SOME OBSERVATIONS REGARDING THE COLONIAL CLERGY*

By Edgar Legare Pennington

WHAT do we know of the colonial Anglican clergyman? The history of the Church has been traced through the formative period of our country's life with more or less accuracy. There are numerous parish histories; there are even quite a few biographies of the ministers themselves. Some writers have tried to appraise the clergymen of certain localities, condemning them with sweeping generalities, damning them with faint praise, or lauding them to the skies. We know that the men themselves were human beings, some stronger than others, some far more industrious than their brethren; we know that they were affected by the conditions in which they lived, yet at the same time they wielded a considerable influence themselves and had much to do with the formation of the American character. Let us study a few of their characteristics.

No one can read the letters of the missionaries of the Society for the Propagation of the Gospel in Foreign Parts without realising that the men who laboured in the colonies were missionary-minded. In the first place, they were sent to a foreign field, and their removal to the new world involved the breaking of many ties. They were leaving behind the England which they had loved, the Church in its security and beauty, the universities, the pleasant towns, a benignant climate and familiar modes of living. Parents, friends, and relatives were in the majority of cases never seen again. Ahead of the immigrant minister loomed the circumstances of pioneer life, hardships and privations. In vast areas the English Church had little or no prestige, and the inhabitants were indifferent if not bitterly hostile. The missionary would have to lay the foundation and do the building.

Yet we find that the clergymen in America not only toiled assiduously in the towns to which they were sent, but kept extending their efforts to the surrounding country. Often at great discomfort, they journeyed to distant villages and settlements. They were on the alert for unbaptized children, for those who needed instruction, for those hungry for the bread of life. The Reverend Alexander Adams writes from Maryland (July 2, 1711):—

**Address delivered at the General Convention dinner of the Church Historical Society, Kansas City, October 10, 1940.*

"Six Congregations are supplied by me, which obliges me to travel two hundred miles per month, besides my pastoral charge in my own parish (Stepney), which has a church and chapel, and is near thirty miles in length, and some sixteen or eighteen miles in breadth."¹

The Reverend Thomas Thomson, of Dorchester Parish, Dorchester County, Maryland, wrote:—

"I have several Islands in my parish, that the parishioners residing thereon can not so often tend the Church as they perhaps would do. Therefore I appoint certain week days to perform divine services on each Island and administer Baptism & catechize the children."²

Hundreds of letters describing extra fields of employment are in the archives of the S. P. G. Nevertheless, hard-worked as the ministers were they were continually writing to the Society, recommending the opening of new missions. The Reverend George Ross, of Newcastle, Delaware, wrote (August 28, 1716):—

"There are so many places in the province of Pennsylvania and territories, that want your ministry of the word, and so few Missionaries to supply them (and now fewer than ever) that except the hon^{ble} Society will please to send us help, we who endure so long the heat of the day must needs give out, while we are spent so much in journeying often, & traveling far from our several places of residence and habitation."³

The Reverend Thomas Thompson, of New Jersey, wrote of visiting several places a considerable distance from his home, "where no Foot of a Minister had ever come".

"In this Traverse I had the first View of native Heathenism, and just as thoroughly such as I have ever since beheld. The Inhabitants are but thinly scattered in that Region of wild Woods. Some among them are decent People, who had lived in better Places; but these that were born and bred there, have neither Religion nor Manners, and do not so much as know a Letter of a Book."⁴

Perhaps there was never a more industrious missionary than the Reverend Clement Hall of North Carolina. Let us glance at what may be called a typical letter from that indefatigable man. On May 2, 1750, he wrote:—

¹Perry: *Historical Collections, Maryland*, p. 63.

²*Ibid.*, pp. 229-231.

³Perry: *Historical Collections, Pennsylvania*, p. 101.

⁴Thomas Thompson: *Account of Two Voyages*, p. 19.

"In Easter-week I set off and journeyed about 427 miles, through my south mission, and in about thirty days preached nineteen sermons, baptised about 495 white and 47 black children, three white and eleven black adults . . . administered . . . sacrament of the Lord's Supper to about 235."⁵

There were at that time about eighteen large counties in North Carolina, some of which were divided into two parishes, but only five Episcopal ministers in the whole province. Hall was in bad health; and travel was painful and expensive. Ernest Hawkins, one of the historians of the S. P. G., commenting on this report, said:—

"And when it is considered that those who were thus spending their strength in the wilderness, with so much to do and to endure, were supported by no temporal consolations—no sympathy of friends—no companionships of brethren—and were, moreover, often condemned to struggle with poverty and want—we can hardly sufficiently admire the constancy which they exhibited, and the patience and perseverance which characterized their obscure but most important labours."⁶

The Reverend Devereux Jarratt, minister of Bath Parish, Virginia, has described the way in which he extended his operations beyond the conventional requirements.

"As soon as I discovered a religious concern in the parish, I no longer confined my labors to the churches and pulpits, on Sundays, but went out by night and by day, at any time in the week, to private houses, and convened as many as I could, for the purpose of prayer, singing, preaching and conversation."

Jarratt gradually began to preach in North Carolina as well, until he was visiting no fewer than twenty-nine counties in the two provinces. Some of his gatherings were held outdoors, because there was no building which would accommodate the crowds.⁷

Many of the colonial missionaries, before journeying to America and during their early stay in their new home, pictured themselves as winning the native red-men to Christ. Doubtless in their youthful ardour the reclamation of the benighted savage seemed a far more fascinating feat than the mere prosaic ministering to transplanted Britishers. Most of them were disillusioned, however; they found that their contacts with the Indians were few, that the natives were for the most part inaccessible, that they were indifferent and unresponsive, and further that the problem of the white man was urgent and critical.

⁵Hawkins: *Historical Notices of the S. P. G.*, p. 82.

⁶*Ibid.*, p. 83.

⁷D. Jarratt: *The Life of the Reverend Devereux Jarratt*, pp. 91-96.

Yet we see the clergymen doing their best to teach and uplift the Indian, in spite of frustrations and difficulty.

The Reverend George Ross, of Newcastle, Delaware, who had started with high hopes, confessed (March 9, 1709) his despair of doing missionary work among the Indians. They seldom came his way, he said, except when leaving winter-quarters and trading. He had found their language impossible to master, and their minds darkened in spiritual things.⁸ Many of the South Carolina clergymen laboured among the Indians, and some of them felt they were making progress, until the terrible uprising of 1715 brought massacres and depopulation and undid their pious work. The Reverend Gideon Johnston of that province had taken an Indian boy into his home; and he grieved to see how dejected the lad was over the war. He declared that "the Indian Youth shall never fare worse than my own Children, as long as I live"; and that he had prevailed upon the Emperor of the Cherokees to let him have his eldest son, "which he most willingly and cheerfully consented to, because he saw, how well the Yammousea Youth had far'd, by his being among us; and he has promised to bring him to me as soon as the Expedition is at an end".

"This new Charge that I am Entayling upon my Self will, I hope, convince my Superiors, that I have all along acted the part of an honest Man, in the Scheme I laid down for the Conversion of the Yammouseas and the other neighbouring Indians."⁹

It is well known how earnestly the Reverend Thomas Barton pleaded for the Indians at a time when they were a constant menace to the very section of frontier Pennsylvania in which he lived. He as well as others advocated Indian education; and definite proposals were framed for Indian schools among the Mohawk nations by Barton, Doctor William Smith, and the Reverend Samuel Auchmuty of New York. Besides the more or less spontaneous efforts to uplift and convert the native, there was the persistent and devoted work carried on from Albany, Schenectady, and other points in the valley of the Mohawk by Andrews, Barclay, Ogilvie, Stuart, and others. The Anglican missions among the Indians have never been appreciated or adequately recognized; suffice it to say that the altruistic and sincere endeavours of the missionaries are in striking contrast to the cold-blooded exploitation carried on by the white traders and the selfish manipulation of the red-men for political and military objectives.

It should be noted that the Church of England missionaries had

⁸Perry: *Historical Collections, Delaware*, pp. 21-22.

⁹S. P. G. B-4, #37 (*Library of Congress Transcript*).

often a very strong sense of social responsibility. They were zealous to convert the slaves, although they seldom found the masters very responsive. Both north and south the clergyman's efforts were impeded by the strong and persistent idea that baptism would effect an emancipation of the slaves; the owners had no desire to see their chattels taken from them. It was not usually until specific acts had been passed by the colonial legislature, declaring that conversion to Christianity did not involve the slave's freedom, that the clergy found a reasonable degree of co-operation. It may be said, however, that the masters grew more and more favourably disposed to the Christianizing of their slaves, and long before the colonial period came to an end the catechizing of the negro children became a regular part of the minister's routine.

The Reverend Thomas Bacon of Maryland published a series of sermons addressed to masters and servants. He declared that "next to our children and brethren by blood, our servants and especially our slaves, are certainly in the nearest relation to us". He stressed the "indispensable obligation which all masters and mistresses lie under, of bringing up their slaves in the knowledge and fear of God". On moving to Dover, he was particularly moved by the spectacle of "a great many poor negro slaves, belonging to Christian masters and mistresses, yet living in as profound ignorance of what Christianity really is, as if they had remained in the midst of those barbarous heathen countries from whence they and their parents had been first imported". He began seriously to consider how he might best discharge his duty to them, "and deliver (his) shoul from the guilt of their blood, lest they should perish through (his) own negligence".

"My first attempt towards it consisted in occasional conversation and advice as often as I happened to meet with any of them at my own house, or at a neighbour's, or upon the road, &c., and in short familiar exhortations, as opportunity brought a number of them together, at any quarter where I visited their sick, or at their funerals, or marriages. I then determined to preach to them."¹⁰

As we are concerned with the voluntary efforts of the missionaries and colonial clergy more than with organized activity, the schools maintained for negroes at Charleston, South Carolina, and Philadelphia and New York, and the program of the Associates of Doctor Thomas Bray do not fall in the scope of this paper. Some mention must be made, however, of Commissary Alexander Garden of Charleston, who purchased two negro boys with the idea of training them to become

¹⁰*Sprague: Annals of the American Episcopal Pulpit, pp. 118-119.*

teachers of their own race. On April 9, 1742, he wrote to the S. P. G., which had financed the purchase:—

“They have been ever since under my Roof, and sent daily to School, and so shall be continued till qualified for the intended Service.”¹¹

On arriving in their field of labour, the missionaries usually found difficult problems awaiting them—problems which challenged their resources. Out of a courageous and persevering facing of the situation, some of these men developed remarkable traits of character. Here it should be borne in mind that the new missionary was often a young and inexperienced man, unaccustomed to anything like the task and environment to which he was introduced. It is commendable how well he adjusted himself. A few examples will illustrate the nature of the problems.

When the Reverend Thomas Crawford went to Dover, Delaware, in 1704, he found the people “all stuffed with various opinions, but not one in the place that was so much of a churchman as to stand god-father for a child”. In Kent County, “there was not one man . . . that understood the Prayer-Book; no, not so far as to answer the Psalms, or other parts of the service”. Yet in two years he could report that the people brought their children with the sponsors to church in a very orderly fashion, and that he had baptized whole families together; in fact, he baptized over 230 in Kent County, besides many in Sussex. In about three years, a church had been built.¹²

The Reverend John Davenport, of Scituate, Massachusetts, experienced the usual ill will which greeted the progress of the English Church in New England. He wrote to the Society, November 10, 1735:—

“The first and second Sundays I preached here, as we had very numerous assemblys, so I flattered myself with the continuance of such or larger congregations, but I was soon convinced that it was vain to entertain any such thought, for the most came purely to gratify their curiosity in hearing & seeing what was entirely new to them, & of the very few that discovered any liking to the Church, no arts were wanting to alter their sentiments.”

Davenport's listeners were told by the dissenting teachers that the Church of England could not prevail without the destruction of

¹¹S. P. G. B-10, #138 (*Library of Congress Transcript*).

¹²Humphreys: *An Historical Account of the Incorporated Society for the Propagation of the Gospel* . . . p. 168.

their civil as well as their religious liberties. On his first sacrament day, his communicants were reduced to three. They were regarded as "subverters of the peace" of their country; and the attempt to plant the Church was "ridiculed & bantered", as he expressed it; their worship "traduced & villified". In the face of this opposition, the young clergyman restrained himself from controversy, but chose "to go on inculcating the fundamental duties of Christianity, taking every opportunity in conversation to obviate the common objections against, & urge the duty of conforming to (his) excellent church". Gradually he found that it gained in "the affections and judgment of the people".¹³

From the Reverend Philip Hughes, of Worcester Parish, Maryland, there is an account of the way in which a parson won his way by firmness, tact, and sympathy. In his province, as well as in Virginia, the Church was locally established, and the vestries were jealous of their prerogatives. Hughes wrote the Governor (June 10, 1767) that in his first sermon he "lay'd down the Origin & Nature of (his) Office in the fullest manner", as well as the duty of the laity. From that time, he met with kindness and civility.

"They had heard that I could not preach—was attached only to the Rum bottle, & that a pint was my usual Consumption in time of Divine Service . . . They are convinced now, that I dont take it, unless mixt with water. We are like to agree very well. I take no notice of their invented stories. I go to their houses. I visit the sick without being sent for, I preach Funeral Sermons for the poor for nothing."

At length he could number nearly two hundred communicants; and the vestry bought a glebe of a hundred and fifty acres for his use.¹⁴

The colonial clergymen had a strong sense of their responsibility. The Reverend Jacob Henderson was typical of the dozens who would gladly have moved to a more comfortable living, but delayed out of consideration for their flock. Writing from Newcastle, Delaware, July 26, 1713, Henderson said that the town had a large Presbyterian meeting-house, "whose Minister would make great advantage of such a vacancy".¹⁵ Thomas Barton remained on the frontier of Pennsylvania throughout the worst of the Indian disturbances, keeping alive the spirits of his people by his example of fortitude. The same may be said of several of the South Carolina clergy during the terrible Indian uprisings of 1715.

It is hard to find a greater capacity for hard work than some of the colonial ministers evinced. Examples of perseverance and sheer

¹³Perry: *Historical Collections, Massachusetts*, pp. 308ff.

¹⁴*Correspondence of Governor Sharpe*, pp. 395-396.

¹⁵Perry: *Historical Collections, Delaware*, p. 31.

driving power are numerous. The Reverend John Fordyce, of Prince Frederick Parish, South Carolina, informed the S. P. G., April 24, 1743, that he had just returned from "a Long & fatiguing Journey of three weeks from Visiting the distant Settlements of this Parish on Pedee River, at the great Charraws, about 140 miles from this". In his travels, he had found "a most Obstinate and Ignorant Set of People, who came from Pensylvania, all of AnaBaptist Principles, some of the most intelligent of them have suffer'd themselves to be impos'd on by a Wretch whom they call their Teacher, as Ignorant as themselves : . . yet they are so Enthusiastical as even think him inspir'd, so Ignorant are they!"

"When I preach'd on the Doctrine of Infant Baptism, by proving it from our Sav^{rs} Commission . . . they were very much inrag'd ag^t me as well as that Doctrine, and endeavour'd by their Ignorant & Malicious Invectives to perswade their Fraternity to a firm Adherence of their Heterodoxy."¹⁶

Two years later Mr. Fordyce found among the border-settlers "almost as many Ignorant Preachers . . . as there was in *Olivers* Camp, that one can Scarce beat a Bush, but out comes a Preacher".¹⁷

In the summer of 1760, the Reverend Charles Martyn took a journey into the back parts of South Carolina, "with a View of Baptizing a Number of Children which otherwise wou'd never probably have had the Opportunity".

"I cou'd not in my journey but greatly lament the Infelicity of our back-Settlers; who tho' several of them educated in Christian Principles, yet for want of an establish'd Ministry, are sunk into a State of the Grossest Heathenism and live as it were without God in the world."¹⁸

The Reverend Charles Woodmason, the only clergyman residing on the north side of the Santee River, in South Carolina, from that river to the line of the province, and from the sea to the mountains—an area containing four large parishes, wrote, March 26, 1771, of his hardships.

"I now begin to be quite worn out, & cannot go Thro' the fatigues I've endured . . . Fatigues beyond whatever any Clergyman sustained, or undertook as yet in this Province. . . . I've baptized above Two thous^d Married some hund^d Couples . . . & given (at least) 500 discourses in this my

¹⁶S. P. G. B-11, #233 (*Library of Congress Transcript*).

¹⁷S. P. G. B-12, #192 (*Library of Congress Transcript*).

¹⁸S. P. G. B-5, #226 (*Library of Congress Transcript*).

large Parish since here. And yet have not gone over one half of it, tho' have travell'd above 3000 Miles ev'ry Year since here."¹⁹

The Reverend Clement Hall, itinerant missionary in North Carolina, passed away in January, 1759. The next S. P. G. Abstract observed that "it is no excessive Computation, that this good and most laborious Missionary baptized *Ten Thousand Persons* from his first Entrance in his Mission in 1743 to the Time of his death".²⁰ Indeed it would be difficult to point to a more consistent record of industry and consecration than that exhibited by that poor and obscure missionary, travelling through pathless forests in a thinly settled and exceedingly backward section.

The colonial clergymen were seriously exercised over the spread of various sects, contrary schools of thought, and radical ideas. The Reverend John Talbot, writing from Burlington, New Jersey, in 1708, observed that the people of his province were falling away apace to Heathenism, Quakerism, and Atheism "purely for lack of looking after".²¹ The prevalence and strength of the Quakers caused the Pennsylvania clergy no end of anxiety. The Reverend George Ross observed that "Quakerism has number and interest on its side; and the true religion is crused as unfashionable and impoverishing, whilst its proselites gain but a few friends by their change and draw upon themselves the certain displeasure of many implacable enemies".²²

The enthusiasm of the Reverend George Whitefield and his followers was exceedingly objectionable to the clergymen who witnessed the effects of the same. The Reverend Timothy Cutler of Boston reported, December 11, 1740, that the whole Church in that town and its vicinity had suffered from the influence of Whitefield. He had encouraged the dissenters in their opposition, by discrediting the Church's authorities, and had kindled strange notions among the people.²³ The Reverend Charles Brockwell, of Salem, Massachusetts, complained (October 5, 1741) of "y^e Convulsions prevailing, & y^e Enthusiasms speeding, in y^e dissenting Meeting houses, from y^e encouragem^t given by the People to a Vagrant set of men, who wander from place to place sowing dissention between y^e Fanatics & their Teachers".²⁴

Later the Presbyterians and the Methodists filled the clergy with alarm, as they become more than a negligible element; and there are

¹⁹Woodmason was a very penetrating observer of conditions, especially in the southern colonies. He expressed himself with great skill.

²⁰S. P. G. Abstract, 1760, pp. 58-59.

²¹Protestant Episcopal Historical Collections, 1851, pp. 59-60.

²²Perry: Historical Collections, Pennsylvania, pp. 69-70.

²³Perry: Historical Collections, Massachusetts, pp. 348ff.

²⁴S. P. G. B-9, p. 33 (Library of Congress Transcript).

quite a few references to the spread of the Anabaptists and their opposition to infant baptism. The Baptists were regarded with suspicion and aversion, the clergy constantly avowing in their letters that it was their duty to support the Protestant religion as by law established. On June 26, 1741, the Reverend John Pierson, of Salem, New Jersey, wrote to the Society that "the N^o of Papists Continually increases by y^e importation of Irish Servants who are Generally Ignorantly Bigotted that way".

"I believe there at least 3 or 4 Score Such Poor People as they be Scattered up & down my Parish & was there no Chh Settled in this Place I think many would be in danger of becoming a Prey to y^e Romish Priests & Jesuits who are Settled in our neighbouring Govts on ye other side y^e River Delaware & Sometimes Come over."²⁵

The clergy in general were painfully aware of the handicaps which impeded the progress of the Church. They realized that other religious bodies were able to make more rapid proportionate gains, through the absence of their essential limitations. The Anglican ministers required episcopal ordination; and to satisfy that condition, a long, expensive, and perilous journey to Great Britain was necessary. There was no bishop on the American continent, to give direction, guidance, and cohesion, to say nothing of the advantage of such a person to ordain fresh recruits and insure an abundant supply of priests and deacons. In some of the colonies, there was a distressing shortage of ministers. To add to their troubles, the governments were sometimes strongly opposed to the introduction and spread of the English Church, as in New England and for a while in Pennsylvania; and if not opposed, other colonial governments were indifferent and neglectful. The people themselves were apathetic, careless, and preoccupied. One reads the pathetic letter of the Reverend John Talbot (October 28, 1714).

"I have been long enough in these Parts to see Iniquity established by Law and that by some of your own Members, and what good can your Missionaries do? . . . In all this Province of West Jersey there never was any Minister of Christ's Church settled but myself. I have built three Churches since I come here, but have no body to help them nor myself neither. We have had a very time this year, I have buried more than in ten before and many Christian People dyed that had no body to visit them when sick nor bury them when dead."²⁶

²⁵S. P. G. B-9, #87 (*Library of Congress Transcript*).

²⁶S. P. G. A-9, p. 167 (*Library of Congress Transcript*).

It should not be overlooked that the Anglican colonial clergymen were men of much better education and keener intelligence than the average resident of British America; hence they were frequently well aware of current conditions and problems. Their letters reveal fine insight into the movements of the time, and they may be referred to today as excellent source-material for the student of the social and even political background of the Eighteenth Century. They recognised the injustices from which the Indian suffered. They were quick to detect disloyalty. On the brink of the Revolutionary War, they perceived the temper of the people, and did their best to curb bitterness and resentment. They were interested in education and in the general uplift; and some of their letters, such as those which dealt with the negroes and the frontier settlers, were full of sound advice.

Some of them rank among the foremost names in early American history. There are others whose achievements have been overlooked, but who are none the less deserving of recognition. The Reverend Doctor Thomas Bray instituted the lending library and laid down rules for the care, distribution, and lending of books which form the basis of the present library system. He was the father of the Society for the Promotion of Christian Knowledge, which is to-day one of the foremost religious publishing concerns of the world, and also of the great British missionary organisation, the Society for the Propagation of the Gospel in Foreign Parts. The Associates of Doctor Bray fostered various charities, including prison relief and the education of the Negro in the colonies. Doctor James Blair, of Williamsburg, Virginia, was president of William and Mary College for half a century, and Commissary of the Lord Bishop of London for fifty-three years. For many years he was a member of the Council of the colony, and for about one year he acted as governor. In addition to his other duties, he found time to prepare for publication 117 discourses on the Sermon on the Mount. John Banister of Virginia was one of the noted botanists of his day; and his drawings of Virginia plant life are of great beauty and accuracy. William Stith wrote the "History of the First Discovery and Settlement of Virginia", which was a considerable accomplishment. The Reverend Thomas Bacon of Maryland, besides publishing various addresses, codified the laws of the province. The Reverend Richard Peters of Philadelphia held a prominent political post, and was one of the most influential men of the colony. Thomas Barton, of Lancaster, Pennsylvania, served as a chaplain in the French and Indian War, and was an amateur inventor and astronomer of no mean ability. Doctor William Smith was the first provost of the college which later became the University of Pennsylvania, while Doctor Samuel Johnson, who was first president of King's College (now Co-

lumbia University), was the author of several philosophical treatises and was undoubtedly one of the most learned men in American colonial history. The Reverend Thomas Thompson, of New Jersey, was the first missionary to go from America to a foreign field. In 1751, he went to Sierra Leone, on the west coast of Africa; and there he lived and laboured in his self-denying work till illness drove him from his post. Indeed, Thompson has the honour of being the first Anglican missionary to Africa. The Reverend George Whitefield was considered the most eloquent preacher of his time. Besides that, he instituted at Bethesda, near Savannah, Georgia, that orphanage—still in existence—which was the first philanthropic venture of its sort in America. The Reverend John Forbes, of St. Augustine in East Florida, held a number of important political posts in that province, including the office of chief justice. Great literary ability was represented by Hugh Jones in his portrayal of conditions in colonial Virginia, by Jonathan Boucher in his autobiographical works, by Devereux Jarratt in his account of his evangelistic endeavours, by Thomas Bradbury Chandler, John Checkley, and others in the field of controversial writing.

Still the best evidence of the general high quality of the colonial clergy may be found in the fact that the Church continued to grow in spite of its numerous handicaps. By the time of the breach with the mother country, it was so firmly established that it survived the ill will engendered by the heat of patriotic fervour during the Revolution. And it grew from small numbers, from a limited supply of ministers; it grew notwithstanding the aggressive competition of other religious bodies, unfriendly governments, and the preoccupation and indifference of the rank and file of the people. The letters of the missionaries reveal many a heartache, many an hour of discouragement, many a confession of failure; yet those men were building better than they knew. Whether they dipped into the future, dreamed dreams and saw visions, or not, is of minor import; the essential fact is that they did their day's work sincerely and laboriously, and God smiled on their efforts.

THE ORIENTAL MANUSCRIPTS OF HORATIO SOUTHGATE

*By Kenneth Walter Cameron**

IN October, 1937, I announced the discovery of an important collection of the historical and literary papers of Horatio Southgate (1812-1894), American novelist and forty-seventh bishop of the Episcopal Church, one-time missionary in the dominions and dependencies of the Sultan of Turkey.¹ At the time I did not know how this rich corpus had reached the Berkeley Divinity School or what had happened to the oriental manuscripts, mentioned several years ago in an obituary notice:²

He [Southgate] was not sent out to convert Oriental Christians to the Protestant Episcopal Church, but to aid the bishops of the Holy Eastern Church and its divisions, in raising the standard of education among their clergy and improving the religious condition of their people. He was well received by the Eastern patriarchs, established a seminary and aided the ecclesiastics in their own schools. He devoted himself with success to bringing about a better understanding between the Oriental Communions and the Anglican Church. To this end he effected the translation of a number of English books, including the Book of Common Prayer, into the Eastern languages, especially the Arabic and Armenian. He aided in the publication of the psalter into "Syro-Turkish", completed a translation of the larger Greek catechism into English, and projected with the sanction of the Orthodox Patriarch, the translation of the Bible into modern Greek for the use of the people.

I am now prepared to answer both questions. On April 9, 1897, Mr. O. S. Prescott, of New Haven, wrote to the Berkeley Divinity School of Middletown, Connecticut, and announced that Hutchinson Southgate, of New York City, was sending to that institution some of his father's manuscripts and sermons with the expectation later of

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¹See my article, "The Manuscripts of Horatio Southgate—A Discovery," *American Church Monthly*, XLII (October, 1937), 155-173. See also, "Our Lord Guides His Church," *Living Church*, XCVII (Sept. 11, 1937), pp. 308-312. For an account of the Southgate family, see Leonard Bond Chapman, *Monograph on the Southgate Family of Scarborough, Maine, Their Ancestors and Descendants*, Portland, Maine, 1907 (copies in Yale and N. Y. Public).

²See *Living Church*, XVII (April 21, 1894), p. 39.

sending more.³ He added: "I shall be very glad when this is accomplished." Apparently the valuable shipment, in failing to arrive, caused Professor J. H. Barbour, librarian at Berkeley, considerable concern, because he seems to have written the donor on the thirteenth or fourteenth. This fact is implied in a letter from Hutchinson Southgate, dated April 17, in which he apologized for inadvertently dispatching the manuscripts with a lot of furniture to "Mrs. Southgate's summer home", located on the eastern end of Long Island.⁴ There is no record of the eventual arrival of the collection in Middletown, or of how many shipments, in all, were sent.

When Berkeley moved in 1928, the manuscripts were transferred with other valuable materials to its new home in New Haven. Ten years later, in the hope of better protecting the papers, the school authorities deposited them in the "Historical Manuscripts Room" of the Yale University Library, near other important Anglican records. There they are now classified under the following headings:⁵

- I. LETTERS
- II. MANUSCRIPT TREATISES TRANSLATED FROM THE GREEK
- III. MISCELLANEOUS
- IV. SERMONS

During the past summer, I discovered the missing Oriental manuscripts and have deposited them also in Yale so that scholars may now add a fifth division to the inventory. The new material is very important, not only because it is rich evidence for the meeting of the East and West during the middle of the nineteenth century, but also because it records an attempt, during the early life of the American Church, to cooperate with Eastern Orthodoxy and to help the oriental church both as a member of the Catholic tradition and as a sister institution. The additional papers are listed as follows:

V. ORIENTAL MANUSCRIPTS, ETC.

(1) *Psalms of David* (SYRIAC CHARACTERS)

Psalms 1-88 [89]. Blue booklet containing approximately 113 pages of text. It is written in Syriac characters, but the language is apparently not Syriac.

³See letter on file with the "Berkeley-Southgate Perpetual Loan" in Yale Library.

⁴This letter is also in Yale.

⁵See "The Manuscripts of Horatio Southgate—A Discovery," *loc. cit.*, XLII, 168.

(2) *The Coptic Patriarchs* (ARABIC, with ENGLISH translation)

A chronological and historical table of the succession of the Patriarchs of the Chair of St. Mark at Alexandria. It is, in form, a large wall chart, measuring $30\frac{1}{2}'' \times 22\frac{1}{2}''$. Southgate has prepared the English translation on three additional sheets. The running historical commentary is both important and interesting.

(3) *A Treatise* by Maximilian, Patriarch of Egypt (ARABIC)

A Treatise by Maximilian, Patriarch of the Greek "Catholic" [?Uniat] Church of Egypt, in reply to eighteen questions made by a learned Mohammedan at Cairo. The answers illustrate pure philosophical reasoning. The manuscript is beautifully executed in red and black; the writing is within maroon frames. 56 pages.

(4) *Canons and Church Order Materials* (ARABIC). A manuscript of 108 pages, penned in black and red; writing is within maroon frames. Southgate analyzes this collection by including a page of highly-abbreviated notes. These I revise and expand as follows:

(a) *The Canons of Clemens Barbarus*, as delivered to him by St. Peter from the mouth of our Lord. Contents very miscellaneous. Precepts respecting the duties of the clergy, festivals, consecration of chancels, the sacred oil, altars, and the dress of the clergy. (Among other *notabilia*, see the precept respecting the use of the sword against heretics and unbelievers, page 2; the designation of the 14th of Nisan for the Easter festival, page 7.)

(b) *The Book of the Apostles*, their acts, institutions, and canons, with those of their followers and disciples, the Ante-Nicene bishops. Details of the consecration of the eleven apostles to the priesthood by Christ immediately before his ascension, the descent of the Holy Ghost, the portions of the world evangelized by the several disciples, and the establishment by them before their separation of ordinances and canons for the universal observance of the church, mention being made of divers classes of bishops, priests, and deacons; festivals of which are enumerated those of the Nativity, the Baptism, Easter (with its preceding fast), and the Ascension; the government of the Church; reading of the Scriptures; fellowship; use of the Psalms; parish-priests; kings; and the bread (?) of the Eucharist. After this follows a postscript of considerable length, in which mention is made of the preaching of Paul and Titus, the profession of Christ by many eminent Jews (*e. g.*, Nicodemus, Gamaliel, Cauphas, etc.), the recognition of the writings of St. Paul by the other apostles.

(c) *The Canons of the Apostles and the Order of the Priesthood* by Simon the Canaanite. A few regulations respecting the several provinces of Bishops, Priests and Deacons. After this are given sundry rules respecting tithes and offerings to the Church, ordained by the apostles, Matthew and Simon. A command of the Apostle Paul. A command of the apostles Peter and Paul, respecting the several festivals to be observed. The command of the apostles respecting the hours of prayer. A command of the apostles Paul and James respecting the observances in respect for the dead.

(5) *Daskalia* by Clemens Romanus (pseud.) (ARABIC)

"Doctrine of the Apostles concerning Church Discipline" as observed in the Coptic Church. Manuscript of 152 pages; black and red lettering in maroon frames.

(6) *The Anglican Church: its Antiquity, its Faith, its Ministry, and its Worship* by Horatio Southgate (ENGLISH)

This manuscript is apparently Southgate's original which he used as the basis of his Greek translation, published in Constantinople in 1849. Southgate's endorsement suggests that he also prepared an Armenian text, but this has not survived. The present work deserves publication, not only for itself, but because of the writer's purpose. He had a vision of a united Catholic Christendom and hoped to prepare for it by strengthening the ties binding the Eastern and Anglican traditions together.

(7) *American Communion Service* (ARMENIAN)

Manuscript of 96 pages, probably Southgate's own Armenian translation of the Communion Office of the American *Book of Common Prayer*.

(8) Portions of Robert Nelson's *A Companion to the Festivals and Fasts of the Church of England* (ed. princ., 1704) (ARMENIAN)

A manuscript of 300 leaves, written in Armenian, but with occasional pencilled headings in English—chiefly the names of the greater festivals. By 1836, Nelson's volume had passed through thirty-six English editions, and was therefore considered standard throughout large sections of the Church. Southgate has written on the wrapper: "The property of . . . Christian Knowledge Society . . .," probably an organization in Constantinople, made up of Anglicans and Episcopalians.

Southgate's inventory of his Oriental Manuscripts reveals that he removed permanently two other compositions. These are now lost:

(9) *American Episcopal Succession* (ARABIC) [Missing]

(10) *Arabic Poem on the Birth of Horatio (my first born) with Translation* [Missing]

THE HISTORICAL VALUE OF THE "COMPLETE LETTER WRITER"

EVERY age must make its own interpretations of the past—indeed it is often said that history must be rewritten every twenty or thirty years. A book becomes "dated", as later researches throw new light on certain aspects of history, or as we become interested in wholly new phases of our own past. The fresh view and illumination from additional contemporary reports bring new life to what would become dusty and set classics. Here the materials the Church has to offer are making over our understanding of the colonial period. The S. P. G. missionary and teacher, unlike the soldier, merchant, money-maker, or homesteader, was intent upon his analysis of the whole social scene, and, as a reporter of its phenomena, had the skills of a trained and educated man.

How vividly we see the remoteness of early Virginia, in 1703, the scarcity of frontier production, the industry and hardihood of our forefathers in the letter of John Talbot who, writing to England for clothes observes, "black is hardly to be had att any Rate"; and again, "if you don't send me some clothes next shipping, instead of going as they do in White Hall, I shall go as the Indians do". How we learn to gauge, from the very first letter of the missionary, whether his words be of despair, or those of a man entering upon a new adventure, what his degree of success or adaptation will be.

From region to region the story is different, as the historian examines the reports. In South Carolina he finds that he is reading the epochal story of the founding of the American nation. Here is insight on every aspect of the economic, social, and even political beginnings. The victory of the plantation over the small farm, as an early example of adaptation to the new environment, is clearly analyzed in the letters, especially Richard Ludlam's.

In every corner of the colonies, the delightful and informative reporter from the Church gives his census in the parish rolls, the "on the spot" report of the Indian raid, of fire, flood, disease, of the growth of the community in business, culture, grace, and humanitarianism. The reader of these records learns to know the writer's style, taste, his personal fortunes over perhaps a period of thirty years or more, and if he is transferred from Newfoundland to the tropics, anticipates with dread or pleasure what may befall his eighteenth century

friend, so vivid is the sense of familiarity with the conditions of life there.

Parson Woodforde's Dairy might not have fascinated an earlier age than ours. Yet in the twentieth century his volumes are a literary sensation. The sense of eighteenth century leisure and serenity are restful and charming to the age which has lost both quiet and the art of letter writing. More of the eighteenth century observers, such as Bishop Talbot, a gifted penman, should be printed in full, that we may have the full flavor of the man and the time.

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BOOK REVIEWS

The Living Church Annual. The Year Book of the Episcopal Church. 1941.
New York and Milwaukee: Morehouse-Gorham Co.

It is trite but true to say that this Annual has become indispensable as an accurate source of information concerning the activities of the Church.

Directory of Churches in New Jersey. Vol. X. Hunterdon County. Vol. XVII.
Salem County.

Inventory of The Church Archives of Michigan. Protestant Episcopal Churches
Diocese of Western Michigan. Protestant Episcopal Churches Diocese of
Northern Michigan. Works Progress Administration.

These are valuable additions to the series of the Historical Records Survey. The New Jersey books list all the churches and ministers of the two counties. The two on Michigan complete the survey of the Church in the State of Michigan. These records will be of permanent value to the archives of the Episcopal Church. There is however one minor defect which should be remedied in those future publications of the W. P. A.—here and there one comes across the phrase “Reverend Williams”, and in one conspicuous case, “Rev. Harris’ episcopate”. From the church point of view these phrases are not only slipshod, but they are a violation of good taste. The general standard of excellence in all these publications is so high that it is a pity it should be marred in the slightest degree.

Editor’s Quest. A Memoir of Frederic Cook Morehouse by W. Bertrand Stevens,
Bishop of Los Angeles with Foreword by Clifford P. Morehouse. New York:
Morehouse-Gorham Co. 1940. Pp. 240.

The Bishop of Los Angeles has been singularly happy in his biography of Frederic Cook Morehouse, for so many years one of the most influential laymen of the Church. While his many-sided civic and other activities are adequately portrayed and charming glimpses of his family life are afforded, the emphasis is properly laid on Morehouse, the editor; the devout churchman; the authority on the canons and constitution; the keen debater in the General Convention and the acknowledged lay leader of the group commonly known as “Anglo-Catholics” in this Church. As an editor he was born to the purple. At the age of twenty-seven he took over the editorship of *The Church Eclectic* and five years later began his real life work as editor of *The Living Church*. For thirty-two years he wrote at least—often more—one editorial a week. His style was clear—often trenchant; at times provoking. He was a consistent Catholic churchman with a blending of the Puritan; a ritualist, but not an extremist. A strenuous advocate of the independence of the American Church, alike from the Anglican and the Roman, he did not hesitate to condemn some essential weaknesses in Catholic teaching and practice. He wrote once: “Let us frankly grant that the greatest handicap to the extension of Catholic churchmanship is Catholic churchmen. As

a group, we have too often been petty, narrow, censorious. Detraction has been a besetting sin of the movement. We have, in many cases, been ultra-congregational". One interesting fact is brought out by Bishop Stevens, viz., that Morehouse tempered his Anglo-Catholicism by a sane and temperate liberalism. With the modernism destructive of the definite truths of revelation, he could have neither part nor lot. On the other hand, he wrote:

"Catholic Churchmen are in such close accord with that branch of Modernism that seeks to teach the Christian Religion in the increasing light that modern science and thought throws about its problems, that they are almost identical".

The same liberal attitude he took quite early in his editorial career towards Biblical criticism. Catholic as he was, he regarded "the terms high and low as applied to churchmanship as two hundred years out of date", and added, "They ought to be abandoned". A consistent advocate of Christian unity, he was profoundly moved by his experience at the first World Conference on Faith and Order held in 1927, and was gratified that it had its initiation by the American Church. At the conference itself he took the unpopular stand of moving that the section of the report on "The Unity of Christendom in Relation to Christian Churches" be referred back, as it seemed to him to be "a pan-Protestant pronouncement". The maturer judgment of men like Bishop Parsons came to believe that Morehouse was right. He left the conference rejoicing that "We are getting into the will to unite. And that is a long step." In his earlier years in some of his speeches and editorials there was occasionally a note of acidity. But he mellowed in the later years. When the end was in sight he wrote: "It is not the controversies or the misunderstandings in the Church that abide in one's memory. It is the nearness and the "all-sufficiency of the Presence". In that faith he lived, and one day after the death of Mrs. Morehouse, in that faith he too died. Lovely and pleasant in their lives, in death they were not divided. This is more than the biography of a man; it is a contemporary history of the life and thought of this Church for more than fifty years. In the days to come when historians tell the story of this period among the most valuable sources will be the editorials in *The Living Church*, this biography, and Suter's *Life of Dr. W. R. Huntington*. Bishop Steven's book is not only shot through with charm, it is also a distinct contribution to the history of the American Church.

E. CLOWES CHORLEY.

Washington and the Revolution, A Reappraisal, Gates, Conway, and the Continental Congress. By Bernard Knollenberg. New York: The Macmillan Co. 1940. Pp. 269.

No student of the career of General George Washington can afford to neglect this book. It is the product of widespread and careful research, much of it based upon hitherto unpublished letters and all weighed in the balance by a keen legal mind. It is essentially a challenging book, inasmuch as it breaks a lance with such historians as Trevelyan, John Fiske, Worthington Ford and Beveridge. The purpose of the author is—to use his own words—to bring out "the contrast between the history of the Revolution as it has been written and the facts." From that point of view it is illuminating, both as regards Washington himself and his military campaigns. Paying high tribute to the General for his bravery and his de-

votion to duty, the writer does not hesitate to depict his hypersensitiveness, resentment of criticism, his sense of social superiority and—at times—his errors of military judgment. Mr. Knollenberg takes sharp issue with the statement of Worthington Ford and others, charging that General Gates was largely responsible for Washington's defeat at Brandywine owing to his refusal to return some loaned troops. The fact is that Washington's request for the return of the troops was not made until several days after the Brandywine battle. Enough has been indicated as to the general character of this volume. It measures up to the writer's aim—a reappraisal. And therein lies its value.

Crown of Life. History of Christ Church, New Bern, N. C. 1715-1940. By Gertrude S. Carraway. Authorized by the Vestry of Christ Protestant Episcopal Church. The Rev. Charles E. Williams, rector. E. K. Bishop, senior warden. New Bern: Owen G. Dunn, Publisher. 1940. Pp. 245.

In many respects this is an ideal parish history. It is well printed; well written; documented and well illustrated. Many parish histories are defective inasmuch as they fail to set forth their background. Not so, this one. The author commences with colonial days when the church was as often, the center of a settlement. The first minister known to preach in North Carolina was William Edmundson, a Quaker, and mention is made of a visit from the celebrated George Fox. In 1700 the Rev. Daniel Brett, a Church of England minister, officiated for a short time, and one year later the Church of England was by law established in the colony. In 1703 the S. P. G. sent its first minister in the person of the Rev. John Blair. He reported three small churches and three glebes, and the Quakers "as powerful enemies to church government". Although not mentioned by this author, the records of the S. P. G. state that Mr. Blair found the excessive heat of the summer and the extreme cold of the winter "beyond his strength of body and Mind, and some time after he was obliged to return to England quite sunk with poverty and sickness". The New Bern parish dates from 1715, when twelve vestrymen were named who were required to declare on oath "that it is not lawful upon any pretence to take up Arms against the King & that I will not apugne the Liturgy of the Church of England as it is by Law established". From that sure ground the author traces the history of the parish through the changes and chances of the passing years and gives a graphic account of its deplorable condition in the dark days of the Civil War. The material has been gathered through extensive research both of religious and secular sources which are summarized at the end of the book and to which a Bibliography is added. And yet there are notable omissions both in sources and the Bibliography. Haywood's *Governor Tyron And His Administration* is listed, but no mention is made of his important book, *The Bishops of North Carolina*. Humphrey's *History of the S. P. G. to 1728*, with its illuminating chapter on North Carolina and its early S. P. G. missionaries, does not appear to have been consulted. The author's interesting account of Thomas Tomlinson, the first schoolmaster, could well have been supplemented by the information contained in Miss Elizabeth Kaye's article "The Case of Thomas Tomlinson" published in the HISTORICAL MAGAZINE for March, 1936 (Vol. V, pp. 26-41), especially as several letters written by Tomlinson to the S. P. G. are there printed. On the other hand the time and place of his death, not known to Miss Kaye, are here recorded. Notwithstanding these omissions

the author has done an excellent piece of historical writing and the parish deserves commendation for sponsoring the work.

E. CLOWES CHORLEY.

J. Pierpont Morgan, An Intimate Portrait. By Herbert L. Satterlee. New York: The Macmillan Company. 1940. Pp. 595.

The purpose of the writer of this book was to draw "An Intimate Portrait" of a much misunderstood man who loomed largely in the public eye as a financial wizard and a banker of international reputation. It may be said without reserve that he has succeeded in his purpose. It is a matter of record that Mr. Morgan, who had suffered much at the hands of irresponsible and ill informed writers, consented reluctantly to the idea of a formal biography, yielding only to the importunity of his immediate family, and then only on condition that it should not be published "till long after I am gone". The task of depicting this many-sided life was entrusted to his son-in-law, Mr. Herbert L. Satterlee, who more than most men had a long and peculiarly intimate knowledge of Mr. Morgan's personality, his varied interests and financial transactions. The narrative is based upon diaries, family letters and the reminiscences of intimate friends such as Bishop William Lawrence. It is characterized by strict regard to truth and engaging candor. Here, with deft hand, is etched the portrait of Morgan the man; the banker; the railroad magnate; the collector of rare books, manuscripts and works of art; the philanthropist; the churchwarden; the deputy to General and diocesan Conventions; the regular worshipper in the little church at Highland Falls and in the metropolitan church of St. George's; the steadfast supporter of Dr. William S. Rainsford, and—what was so little known to the general public—the man who had a great love for little children, and whose happiest hours were those when all the members of his family were gathered at his table. Here, without any embellishment or fulsome praise, is recited the fact that at least twice Mr. Morgan risked his personal fortune and the solvency of his firm in financial crises which threatened ruin to the country at large. Mr. Satterlee's story of the Panic of 1907 which lasted three weeks is both moving and thrilling. No one could tell what an hour would bring forth. Banks failed, and the credit of strong financial institutions was gravely impaired. The crisis was eventually averted by the calm judgment and generalship of Mr. Morgan and his invaluable allies, including President Theodore Roosevelt.

Ordinarily a biography written by a member of the family does not command great weight. The relationship is too close for a balanced judgment. It may be truly said that this book is a conspicuous exception to that rule.

E. CLOWES CHORLEY.

Fr. J. O. S. Huntington, O. H. C., at Miami. By Edgar Legare Pennington, S. T. D. Hartford, Ct., Church Missions Publishing Company. 1941. Pp. 12.

This is a brief but interesting account of the ministry of Father Huntington of the Order of the Holy Cross in the general neighborhood of Miami, Florida, in 1897. Its value is enhanced by extracts from letters written by Father Huntington.

The Early History of Columbia College. An Address Delivered before the Alumni on May 4, 1825, by Clement Clarke Moore of the Class of 1798. Author of 'Twas The Night Before Christmas. A Facsimile Edition with an Introduc-

tion by Milton Halsey Thomas. New York: Columbia University Press. 1940. Pp. 41.

A reproduction in facsimile of Professor Clement Moore's Address on the early history of Columbia on the occasion of the celebration of the first Commencement of the College. It is prefaced by an admirable Introduction and an account of the proceedings taken from the columns of the *New York Evening Post*. The College was then in its original building occupied by the professors and their families, the students living in their homes in the city. They numbered one hundred and twenty-five. The Moore family had a traditional connection with Columbia, Benjamin Moore, later second bishop of New York, having served as its president. Clement Moore was peculiarly qualified to speak of the history of the college, he having served as clerk to the board of trustees from 1815 to 1850. Incidentally, he was professor of Hebrew in the General Theological Seminary and donor of the land on which the Seminary now stands. The University Press has done great service in re-producing this Address which is beautifully printed.

Militant in Earth. Twenty Centuries of the Spread of Christianity. Edward Rochie Hardy, Jr. New York: Oxford University Press. 1940. Pp. 255.

To outline the spread of Christianity during twenty centuries within the compass of one compact volume is an ambitious aim, but Dr. Hardy has accomplished the difficult task with conspicuous success. Only a scholar deeply versed in the lore of the history of the Christian Church could have produced such a masterly work. He sets out to sketch "the frontiers between the Church and the world", in other words, the missionary expansion of the Church. Beginning with the Roman world, the author goes on to describe its career as a national religion and discusses its relation to the State. The story of its development in the later centuries is unfolded through the medium of the Friars, Fighters and Explorers. Its beginnings in the American colonies are clearly outlined as is also the Evangelical revival, and missionary expansion in China, Japan, Africa and India. A suggestive Epilogue deals with the International Conferences of our day—the World Conference on Faith and Order and the Stockholm Conference on Life and Work. The book has an amazing sweep, breadth of vision, large understanding and clarity of style.

E. C. C.

Christ Church, Gary, Indiana. A Sketch Book of Parish History. 1907-1940. James E. Foster. 1940. Pp. 35.

A concise but comprehensive history of Christ Church, Gary, which was the first place of public worship to be erected in the newly established steel city. Well illustrated and well printed. A credit both to the author and to the parish.

From Canterbury to Connecticut. A Biographical Dictionary of the Non-Juring Bishops of England and Scotland. Compiled by Edgar Legare Pennington. Hartford: Church Missions Publishing Company. 1940. Pp. 38.

A careful piece of work of great interest to the American Church showing her episcopal succession to be derived both from the English and Scottish Churches. Should be retained for reference.

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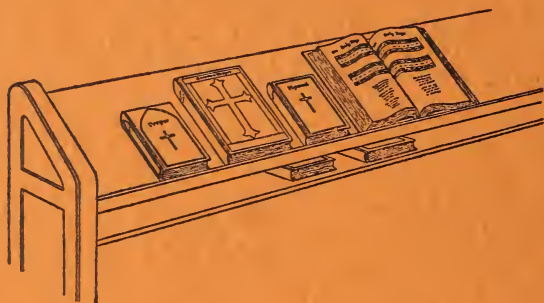
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